THE ROYALL RECEIPT: OR, HEZEKIAHS PHYSICKE.

A SERMON DELIVERED At PAVLS-Crosse, on MICHAELMAS Day, 1622.

By ELIAS PETLEY.

DEVT. 30.19.

Behold, I haue set before you Death and Life, therefore chuse Life.

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BRITISH MUSEUM

TO THE REVEREND AND RIGHT WORSHIPFVL, Mr. DOCTOR DONNE, Dean of the Cathedrall Church of S. PAVL. LONDON.

IOth to expoſe my firſt indeauours publique, to the broad abuſe & open preiudice of this iniurious & capricious Age (Reuerend Dean) and being wholy deſtitute of any dependance on the Patronage and Mœcænaſhip of Great ones, with whoſe magnificent Titles, Books of all ſorts daily come muſtring into the World. Whilſt I bethought me to ſelect ſome charitable Guardian, I know not what ſtrong confidence reſoluing on the goodneſſe of your nature, ſo preuailed with me, that I ſhould preſume to thruſt forth theſe vnpoliſhed and imperfect meditations vnder the authoritie of your name. This poore *Infant* had for a while till ſome few ſands were

expired, a *breathing*, ſuch as it was, within the *confines* of that renowned Church wherof the Prouidence of God hath made you a worthy Gouernor. When 'twas gon the importunitie of ſom *Shunemites* would haue it fetcht again. Vouchſafe (oh man of God) to ſend but the *ſtaffe* of your Approbation to lay vpon the *face* of the dead Child, and it ſhall receiue a happy *reuiuall*. I ſend it to you (Learned Sir) in the ſame words that old *Iacob* diſmiſt his Sonnes, *Now God Almightie giue thee mercie in the ſight of the Man*. Your fauourable acceptation, ſhall for euer bind me to inuert the prayer on your ſelfe, *The Almightie giue the Man mercie in the ſight of God*.

Your Worſhips,

in all dutie to be commanded,

ELIAS PETLEY.

THE ROYALL RECEIPT.

ESAY 38.2.3. 2.KINGS 20.2.3.

Then Hezekiah turned his face towards the wall and prayd vnto the Lord, and sayd, Remember now Oh Lord I beseech thee how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight, and Hezekiah *wept sore.*

NOtwithstanding, there is no man can pleade ignorance to the vniuersall Decree of God, concerning the necessitie of mans naturall mortalitie. *Statutum est, &c.* It is appointed for all men to die once; and euery one can say with the wise woman of *Tekoah* vnto *David*, we must all die. Yet we see most men in the world so liue, as though they should neuer die, and (alas) so die as though they should neuer liue. When the time of our dissolution drawes on, our soules are rather chased out by violence, then yeelded by obedience into the hands of our Redeemer. That we may therefore learne so to liue that we may die happily; and so to die, that we may liue eternally: the prouidence of God no doubt checkt my meditations (troubled with *Martha* about many things) with *vnum est necessarium*: This one thing is necessary: & because, *Plus mouent exẽpla quã precepta*, Examples haue more powerfull inducement to perswasion, then rules & precepts: I therefore made choyce of this admirable and royall patterne of *Hezekiahs* godly behauiour, both in life

Heb.9.27.

2.Sam.14.14.

Luk.10.42.

life and death, where at his ſuppoſed death he makes commemoration of his life, that his godly life may be conſolation at his death.

The whole ſtory I may not vnfitly call the Tragique Comedy of *Hezekias*, where in the three rules of the Stage are obſerueable: (for we all play our parts on the Stage of this World, *théatron egenéthemen*, ſaith the Apoſtle, *We are made a ſpectacle or Theatre to the World, to the Angels and to men.*) Viz. *Protaſis*, *Epitaſis*, *Cataſtrophe*. The *Protaſis* or Enarration of the danger is in the beginning of the Chapter, *In thoſe dayes was* Hezekiah *ſicke vnto the death.* The Actors in the firſt Scene are *Frailty*, he was ſicke; *Mortalitie*, vnto the death; *Mutabilitie*, in thoſe dayes he was ſicke.

1. Cor. 4 9.

If any might bee priuiledged from the infirmities of nature, the kings prerogatiue might challenge a precedency, who hath the title of God aſſigned him (not by any Sycophant) but by God himſelfe. *Dixi dy eſtis.* I haue ſayd, you are gods: hath he ſayd it, and ſhall it not ſtand? Yea, true it is, gods they are, but fraile, mortal, mutable gods: gods not in reſpect of their nature, but in regard of their power; gods not by humane conſtitution, but by diuine inſtitution; gods not by natiuitie, but by authoritie; gods not by reputatiō of their perſons, but by the deputation of their office. *Dixi, eloim*, a name not *ousías*, of eſſence, but *exousías*, of power and authoritie. *Qui ceteris Deus ſibi homo*, a God to others, and a man to himſelfe: therefore ſaith the Pſalmiſt, You ſhall die like men, though yee liue like gods; ye ſhall die like men: it cannot bee denyed a King hath *Ius vitæ & necis*, lawfull power ouer life and death, yet the life that he giues to another, he cannot award himſelfe; and the death he afflicts on others, hee cannot auoyd himſelfe, he cannot deliuer his owne ſoule from the hand of the graue. *Pal.* 89. 47.

Pſal. 82.

Hezekiah is ſicke, ſickeneſſe, and weakeneſſe, an miſer-

misery can creepe and nestle in the Royall blood of *Cæsar*, as well as in the vlcerate and putrified sores of a lazer. wherefore saith *Plutarch* in his booke of Tranquilitie, to this purpose: *It is not the velvet Slipper can fright away the Goute, nor the golden Ring preserue the finger from a Felon, nor a Crowne or Diadem, keepe away the Head-ach; nor the Purple robe preserue the body from a Feauer.* Nay if you marke it, the great ones for the most part are of a more puling and weakely constitution, their delicate breeding and delitious feeding makes their bodies more capable of diseases, how doe they tosse and tumble on their beds of Ivory, and take no rest on their downy pillow: whereas *The labouring man*, saith *Solomon*, *steepes sweetly, whether he eate much or little.* Eccl. 5. v. 12.

We all haue our treasure (saith the Apostle) in earthen vessels; the strongest are soone broken, a little knocke of sickenesse clatters them in peeces. Those *quos meliore luto finxit præcordia Titan*, whom nature hath formed and made vp of a finer mettall, they are the more brittle, however all of the same mould, and of the same durt. I my selfe also am a mortall man, and the of-spring of him that was first made of the earth. (saith *Solomon*) *nasci & mori.* *Epitenus* tould *Adrian*, to be borne and to die is common to the Prince and to the Begger: Principalitie *theoon bios nomizetai, tò mè thanein auch echei t'alla dechei.* It is deemed the life of gods, only wants immortalitie. *Alexander* wound, and *Antigonus* his sickenesse, could humble the lofty minds of those proud Painims, and make them say with *Peter* to *Cornelius*, *kai gar ego anthropos*, *for I my selfe also am a man*, Nay as *Paul* and *Barnabas* to the men of *Iconium* and *Listra*, *andres homoiopatheis*, *men of the same passions that others are.* 2. Cor. 4. 7. *Vitrei summus inter varios casus ambulantes* *Aug.* VVis. 7. 1. 14. 15. Acts 10. 26.

3. In those dayes according to the better interpretation (as I thinke) when the Angell of God had raised the siege of the *Assirians* by the slaughter of a hundred

dred fourescore and fiue thousands in one night: so that when there was a *hooke* in the nostrhils of *Zenacherib*,
Cro.27.29. sickneſſe was a baite vnto *Hezekiah* in thoſe daies, when the day of *trouble, rebuke* and *blaſphemy*, was turnd to ioy and mirth and melodie, a ſudden ouercaſt againe. In
22. thoſe dayes when the daughter of *Sion* was *laughing* at the Proiects of the defeated aduerſarie, their ioy is turnd into heauineſſe to weepe for *Hezekiah*. That *clothed them*
2.Sam.1.24. *with Scarlet and other delights*. The king of *Aſhur* could not ſhoote an *Arrow* againſt the Cittie, yet now the
33. Arrowes of the Almightie ſticke faſt in his ſoule, it was
34. propheſied of *Zenacherib* by the way that hee came, by the ſame ſhall he *returne againe*: it is verified of *Hezekiah*, *Duſt thou art, and to the duſt thou ſhalt returne*
Gen.3.19. *againe*: in thoſe dayes when *Hezekiah* lookes for quietneſſe, eaſe and tranquilitie; ſickeneſſe a homebred enemy betrayes the Caſtle of his health to the common aduerſarie. When *Hezekiah* lookes to enioy all things, he cannot enioy himſelfe.

Valeat poſſeſſor oportet.---

The ſecond rule is the *Epitaſis* or the aggrauation of this danger, that is in the expedition of the Prophet with the tidings of death: *And* Eſayas *the Prophet the ſonne of* Amos *came vnto him, and ſayd vnto him, Thus ſayth* Iehouah, *ſet thy houſe in order for thou ſhalt die and not liue*. When the children of God were brought to any fearefull exigence, their faireſt & chiefeſt courſe for reliefe, was to repaire vnto the Prophets of God, as the Iſraelites at the oppreſſion of the Taske-maſters, perſecution of Egyptians, preuailing of *Amelech*, burning at *Taberah*, biting of fiery Serpents, they flie and cry with open mouth to *Moſes* the Prophet of God. The *Sunamite* when her child was departed, makes haſt vnto the Prophet the man of God. Thus a ſilly wench could relate
2.King 4 22. to *Naamans* wife, would my Maſter were with the
5. 3. Prophet that is in *Samaria*, he would recouer him of his leproſie.

ſe. The guift of healing it ſhould ſeeme was then beſtowed on the Prophets, ſure I am they were the ſpirituall Phiſitians to poure in the balme of *Gilead* into the gaping wounds of Gods afflicted ones. God hath giuen me ſaith *Eſay*, the tongue of the learned, that I ſhould know how to miniſter a word in ſeaſon to him that is a weary. Good reaſon therefore had *Hezekiahs* wearied ſoule to expect ſome comfortable newes from the Prophet the Embaſſidour of God; but behold when his diſtreſſed heart, being dried, parched, and ſhriueld as it were with anguiſh, did pant and gaſpe for ſome refreſhing gale of conſolation from the Lord, Behold I ſay: a new ſupply of miſerie, the Prophet moſt vnſeaſonably plies a corraſiue to a greene wound, poureth Vineger vpon Nitre, that the good king might haue *lúpen epi lúpen*, ſorrow vpon ſorrow, *kai kúmati kuma kulindei*, one waue of affliction commeth rowling on the necke of another: our Prophet like the laſt of *Iobs* vnwelcome meſſengers comes with the heauieſt newes, preſents him with the lees of the *cup of trembling*, heapes vp the meaſure of his troubles with a ſad forbode of a preſent death. *Morieris & non viues*, thou ſhalt die and not liue. This vgly preſage addes to the auſteritie of death, and the lingring expectation preſents it in more fearefull and diſmall ſhapes, *Poſtquam adempta ſpes eſt, laſſus curâ confectus ſtuper.* When all hopes that ſupport the feeble ſoule are daſht and bereaued, the reſidue of life is but an attendance on death; and this delay is nothing elſe but an eeking and production of it, and as it were, a champing or maſtichation on the bitternes of this potion. *O mors quam amara eſt tui recordatio* (ſaith *Ben-ſirach*,) Oh death how bitter is the remembrance of thee to a man that liues at reſt in his poſſeſſions. Beſides, theſe ſiniſter and fatall predictions of death, like ſo many Night-Rauens and ſhreeking daughters of the Owle are commonly ſent to amaze and terrifie thoſe, whoſe impieties are mature and

Ier. 5. vlt.

Eſa. 50. 4.

Pro. 25. 10.

Phil. 2. 27.

Eſa. 51. 17.

Eccleſiaſticus 41. 1.

1 King 21.19. and white vnto the harueſt of vengeance. The Prophet *Elias* tels *Ahab* and *Ieſabel* where dogs likt the blood of *Naboth*, there their tongues ſhall be red with the purple
2. King 1.4. that is now ſlowing in their veine. The ſame Prophet tels *Ahazias* to his face, that he is for euer bed-rid, &c.

1. King. 14.12 Thus *Abiah* the Prophet in *Shiloh* telles the diſguiſed wife of *Ieroboam*, no ſooner ſhe ſhould ſet foot with in the gates of her city, but death ſhould ſeize on her ſick ſon *Abiah*. I maruell not that theſe (like the mutinous
Num. 16.29. crew in *Moſes* campe) ſhould be preadu ertiſed, *that they ſhall not die the death of all men.* You ſee theſe ominous iudgments were on notorious, exemplary, and criminall malefactors. But that the ſame knell ſhould go for *Hezekiah*, a pious, a good man, a pious and good king, that *all*
Eccleſ 9.2. *things ſhould come alike vnto all the ſame euent, to the righteous and to the wicked, to him that ſacrifizeth, and him that ſacrificeth not.* This is the *Epitaſis* in aggrauating *Hezekiahs* tragedy. The *Cataſtrophe* is the iſſue and turning theſe troubleſome paſſages to a happy & vnexpected cõcluſion; on which part my purpoſe is onely to inſiſt a this time; *Thou ſhalt die and not liue.* What ſhould *Hezekiah* good man do in this caſe? he perceiues in himſelf the ſenſe of death, he heares by the Prophet the ſentence of death, he knowes neither how to *vndergo* the one, nor *ouercome* the other; may he not ſay as *Dauid* vnto *Gad* in
2. Sa. 14.14. his conſtraind choyce of the *famine*, the *plague*, and the *ſword, I am in a great ſtraight*, the enlarging out of this ſtraight, the winding of himſelfe out of theſe troubles, the meanes of his recouery, we may ſtile the diuine Phiſicke of a faithful ſoule, conſiſting of a threefold method.

1 *A preparatiue*, fitting and preparing himſelfe by ſolitary meditation. *Ver.* 2. *Then Hezekiah.* &c.

2. *A purgatiue*, in the forme of prayer, where hee purges and acquits himſelfe from a ſcandall the times were likely to charge him with. *Remember, &c.*

3 *A reſtoratiue*, prayers with infuſion of teares, deuo-

deuotion and contrition compounded together; and *Hezekiah wept with great weeping.* { *Prophet.*

In the first, note his demeanour to the { *Prophesie.*

And first of the former. One might well thinke that *Esayas* (though a man of royall descent and noble family, yet broke the forme of good manners, abruply to come into the Kings chamber, and there bluntly without any ambages, intimations, and circumlocutions (as *Nathan* dealt with *Dauid* in a parable) in downe right and peremptory termes deliuers his message: *Set thy house in order.* i. Go make thy will, *Thou shalt die and not liue.* 2. Sam. 12.
You are *ciuiliter mortuus*: there is no remedy, away you must to the land where all things are forgotten.
How doth *Hezekiah* take this? he flies not in the face of the Prophet, but *faciem suam auertit*: turnes away his face: his silence expresseth his reuerence, his auerfion argues his moderation, the deportment implies the same acceptance of the Prophet wee reade of in the latter end of the next chapter. Good is the word of the Lord which thou hast spoken. It is a most excellent vertue to giue courteous entertainment to the Embassadors of God, though they treat of vnpleasing subiects. This moderate, gratious, and mild temper were all the Saints of God of: with *Iob* they lay their finger on their mouth, because it was the Lords doing: when *Moses* declared to *Aaron* the the reason of Gods fearful iudgment on his two sons *Nadab* and *Abihu*: the text saith, *& tacuit Aaron*, it made vp Leuit. 10. 3.
Aarons mouth, hee held his peace. When *Samuel* told such a tale concerning the destruction of *Elies* family that 1 Sam. 3. 10.
should make the eares of euery one that heares it tingle. What saith the good old man? It is the Lord, he may doe as seems good in his own eyes. The same was *Dauids* resolution when he fled frō Ierusalem at the conspiracy of 2. Sam. 15. 27.
Absalon, he bids *Zadok* the Priest carry backe the Arke into the city, & on the inquiry at the Oracle, if the Lord say thus, I haue no delight in him, Lo here I am, &c. *Zadok* might reply, What shall become of me then? Note

Note the words of the Text, *And the king ſayd vnto Zadok, Art not thou a Seer? returne vnto the Cittie in peace.* This immunitie had the Prophets of God, this priuiledge in the opinion of *Dauid*, becauſe he was a Seer, his libertie might bee to returne in ſafetie. Thus the godly looke not on the condition of the man like *Iehu's* companions, Wherefore came this mad fellow hither? but on the commiſsion which is ſealed with *Sic dicit Dominus*. Thus ſaith the Lord. The entertainment of the world is contrary, harſh, and vnpleaſing: theſe men the ſonnes of *Zeruiah* are too hard for vs, *Ieroboam* layes violent hands on the Prophet, *Ananias* commands *Paul* to bee ſmitten on the mouth, and a baſe Officer ſmites Chriſt with the palme of his hand before he is bidden. If *Dauid* play a leſſon on his Harpe to charme *Sauls* melancholy madneſſe, he lets flie a iauelin to faſten him and the wall together. When *Michaiah* told *Ahab* the true euent of the battell in *Ramoth-Gilead*, whats his ſalary? Take this fellow & put him in priſon, and feed him with the bread of affliction and water of affliction: this was the ordinary diet of all the old tell troths, *Ioſeph* to the ditch, *Ieremy* to the dungeon, *Eſay* to the Saw, *Iohn* Baptiſt to the blocke, what ſhould I ſtand reckoning when our Sauiour ſaith, all the race of the Prophets from righteous *Abel*, &c. had the ſame meed that we muſt looke for, you ſhall be hated of al men for my names ſake. What hated for the truth? for thou Lord art the truth? yes *veritas odium parit*: the queſtion S. *Paul* put to his *Galatians* is out of queſtion: am I become your enemy becauſe I tell you the truth? a profeſſed enemy ſaith, *Ahab* to *Elias*, Haſt thou found me oh mine enemy? The guiltie conſcience is of a peeuiſh eluiſh nature, alwayes fretting at reprehenſion: *When thou with rebukes doſt chaſten man for ſinne, he is as it were a moth fretting a garment* (ſaith our tranſlation of the Pſalme) hee will bee worming to find a hole in the Prophets cote by ſome meanes or other.

2. Sam. 3. laſt.

1 King 13. 4.

Act. 23. 2.

Ioh. 18. 22.

1. Sam. 18. 11.

2. Cro. 18. 26.

Mat. 23. 35.

Gal. 4. 16.

1. King. 21. 20

Pſal. 39. 12.

If

If *Timothy* charge them that are rich in this world, they that are rich will ouer-charge him. If *Dauids* Messengers come to comfort churlish *Hanun*, they shall finde small comfort, he (most shamefully and iniuriously) shaued halfe their beards, and curtaild their garments and sent them away. If *Titus* rebuke *apostomos*, sharply or cuttingly, his two edged sword of the word shall scarce fence him from disparagement and inconueniencie. Such is our queasinesse, we are more offended with the bitternesse of a wholesome potion, than with the noysomnes of a dangerous and deadly poyson. More angry with the *Samaritan* for pouring in wine with his oyle than with the theeues that rob and spoile vs by the high way to *Iericho*, Instead of bringing down euery mountain and high hill, & making euery path straight & euen by the preaching of *Iohn*. I may borrow the Psalmists words to another sence, and say: *tange montes & fumabunt*, touch the mountaines and they will smoke: like little *Sinays*, all on fire. The feare of this makes some degenerous minded men, in a manner to *leaue the word of God and serue at tables*, What makes such insensible colloguing, dawbing with vntempered morter, sowing pillowes vnder elbowes, laying cushions for dogs, healing the hurts of Gods people with sweet words, *No euill shall come vnto you though ye walke after the imaginations of your owne hearts*. But a carnall, sensuall, seruile, temporizing baseneſſe. Those that earne *Balaams* wages so smoothly, shall one day bee condemned with *Balaams* words, though the king should giue me a house full of gold and siluer, I cannot go beyond the commandement of the Lord.

1. Tim. 6. 17.

2. Sam. 10. 4.

Luk. 10. 34.

Act. 6. 2.

Ier. 23. 17.

Num. 24. 13.

What an imposture it is to sooth & hony ouer the credulous patient with perswasion of a long life, when we reade in his face the Characters of death, to lul him with the confidence of secure peace when we sensibly descry the fellow with the pale horse (in the *Reuelation*) come posting like *Iehu* the sonne of *Nimshi*, and marching furiously

Abrahams policie was counted his infirmtie, to tell *Abimelech Sara* was his ſiſter when ſhee was his wife,
Gen.20.9 he had wellnigh made him ſinne: but it was the inueterate malice of the old ſerpent to thwart the Sentence of God with *Non moriemini*, Ye ſhall not die. Wherefore my brethren deale plainly, ſtand faſt in that libertie wherein Chriſt hath made you free, be not intangled in theſe ſnares of flatterie; let *Nathan* inſinuate to *Dauid*, *Tues homo*; *Thou art the man*. Let *Iohn Baptiſt* tell his
2.Sam.12.17. *Herod*; *Non licitum eſt tibi*; It is not lawfull for thee to
Mark.6.18. haue thy brother *Phillips* wife. Let *Paul* withſtand *Peter* to his face at *Antioch*. Let *Eſayas* the ſonne of *Amos* ſay to *Hezekiah*, *Morieris & non viues*; Speake and ſpare not, ſet an iron forehead againſt brazen-faced ſinne. Sonne of man, ſaith God, ſpeake vnto them all that I ſhall command thee, be not afrayde of their faces leſt I deſtroy thee. But bee ſure you come with *Sic dicit Dominus*.

This is the niceſt and curious point in your *Chirurgerie* to ſearch and gage a wound with your *probe* of reproofe aduiſedly: there is as much neede of Caution as of Courage, Circumſpection as Dexteritie: the *Embaſſadour* (though vpon ſafe termes) may not ſteppe out of the Circle of his Commiſſion: the word of God is our *Preſcript*, *Mandate*, and *Commonitory*: Within the limits and compaſſe whereof wee are bound to containe our ſelues on perill of our ſoules.

Albert.gent. delega.lib 1 vid Kek.Curſ. phil.diſp.33.8.

Dan.12.3. You that turne many to righteouſneſſe ſhine as *ſtarres* ſaith *Daniels* Angell, as you may not be *Iudes wandring ſtars*, ſhooting into ſuperior orbs: ſo you may not be *Iohns falling ſtars*, whoſe name is cald *Abſinthium*, *Worm-wood*, to turne the waters of admonition into *bitterneſſe*. *Doth a Fountaine ſend foorth at the ſame place ſweete water and bitter? My brethren theſe things ought not ſo to bee*, faith Saint *Iames*, Beware then you make not the *Pulpit* a *Paſquil*. That *Sermons* be not *Satyrs* to vent a priuate

Iud ep.13.

Reu.8.11.

Ia.3.10.11.

ſpleene

ſpleene in a publike audience, to *ſuborne* the ſacred word as an *Aduocate* to earnall emulation, to ayme at the *Churches diſgrace* through the *loynes* of ſome mens perſonall offenſes, to *dine* beyond *ſobrietie* in to the ſecrets of Gods ſcrutiny, peeping like the men of *Beth-ſhemeſh* into the *Arke*, preſuming aboue that which is written, to be tampering twixt the Hammer and the Anuill, matters of ſtate, as far frō the text as our calling: to *draw laſcuious characters*, and embelliſh idle Pamphlets with the *oyle* of Gods *Tabernacle*: to *fluſh* a doctrine of ſedition, and then *ſpring* a Couie of wicked vſes, of which ſort are they which creepe into houſes and leade captiue ſilly women. Theſe extrauagancies haue no warrant, no ſhew and pretext of *Sic dicit Dominus*. Let *Timothy* be *inſtant*, and let *Titus* rebuke withall authoritie, but with ſound ſpeech, ſuch as cannot be condemned. Let him that ſpeaketh ſaith *Peter*, ſpeake as the *Oracles* of God: let him vſe *ſharpneſſe* according to the power which the Lord giueth to edification and not vnto *deſtruction*. Let him not bring ſtrange fire to offer before the Lord. Take the *fire* of your *Zeale* from the *Altar* of Gods word, and vſe it in the *Cenſers* of Charitie, come with *Sic dicit Dominus*. Then great ones will pray with *Dauid*, Let the righteous rather reproue me. And a *wiſe reprouer* on an obedient eare ſhall be like Iewels of gold and ornaments of much fine gold.

1. Sam 6. 19.
2. Tim 3. 6.
2. Tim 4. 2.
Tit. 2. 8.
1. Pet. 4. 11.
2. Cor. 13. 10.
Prouer. 25. 12.

Now obſerue *Hezekiahs* deportment to the Propheſie in a mutuall reference as the Propheſie hath relation vnto him, and as he hath relation vnto the Propheſie. *Thou ſhalt die and not liue*. He doth not expoſtulate with God, nor darken counſell by words without knowledge (as *Iob* was taxt) hee doth not *moote* the *caſe*, and fill his mouth with *arguments*. As who ſhould ſay;

Iob. 34. 2.

Is this the recompence of all my faithfull ſeruice? is this the fruit of my labours in the replantation of religion, had I been deuoted to the ſinne of my progenitors,

had I *caſt* my religion in the *mould*, my predeceſſors left at *Dan* and *Bethel*, walking in the paths of *Nebats* ſonne in not repealing the Statutes of *Omri*, I could looke for no other wages of Sin but Death, &c. Here we finde no ſuch glottering, no ſuch repining againſt God, whoſe proceeding in iudgement is often ſecret, alwaies iuſt, but he yeelds himſelfe with a ſweet reſignation to the diſpoſall
Luke 21.19. of Almightie God, he poſſeſſeth his Soule (while he may poſſeſſe it) with patience, euen while he is dying, he expects the goodneſſe of the Lord in the Land of the liuing, and me-thinkes in this *patience*, I behould a braue courage and heroycall magnanimitie, he is not deiected, dampt, or diſmade at this tidings, his heart doth not droope & faint
1. Sam. 25. like *Nabals*, that went away like a Stone, but he ſtirres and muſters vp the faculties of his Soule, to make his *account* with God, *encounter* with Death. Againe, conſider as he hath reference to the *Propheſie*, he turnd his face to the wall, for whether ſhould he turne himſelfe? to the World? *paragei to ſchema*, the faſhion of this World it paſſeth away from him, & he from it: Should he turne his Face to the treaſures of his Houſe? or pleaſures of his Houſhold? there his chiefeſt comforts are his greateſt tortures, according to the eſtimate of their ſuppoſed worth ariſeth the multiplication of ſorrow and diſcontent. For by how much he was affected with ioy in the fruition of them, by ſo much is he afflicted with griefe in parting from them. Their pleaſantneſſe makes him but the more vnwilling to forgoe them, and this ſtrugling with neceſsitie is not the leſt cauſe of miſerie. Should he with *Aſa* turne his Face vnto the Phyſitian, *Doctâ plus valet arte malum*, the diſeaſe poſeth the *Doctor*, the helpe of Drugs may *patch* this Tabernacle, but when the *cords* are broken and the *ſtakes* loſed, & this Tabernacle muſt downe and be diſſolued, What ſhould thoſe *skenóraphoi*, *tent-menders* buſie themſelues any more? *The Apothecarie makes a confection and is not able to finiſh his*

owne

owne worke. *Non est in medico*--- it is not all His aromatique *Spices* and precious *Ointments* (whereof he had great store) can ad one *grane* or *scruple* to his life. Should he turne his Face vnto his courteous and noble attendants? here one disquiets his panting Soule with the distracted State of the Common-wealth, another with the vnsetledneſſe of the true Religion, all of them bemoaning the loſſe either of their Maſter or their Office. May not he ſay to theſe as *Iob* to his friends, *Miſerable comforters are ye all.* Iob. 16. 2. Wherefore to turne from them as ſo many *remoras* and pulbackes to deuotion, he turnes his Face to the wall; not of the Sanctuarie (as the Calde paraphraſt wedges a gueſſe in to the Text) that whether he could not goe with the paces of his body he might tend with the purpoſes of his minde, but ſimply to the wall of his Chamber, it may be there was ſome Image erected to repreſent the inuiſible God. I make anſwere the *ſecond* Commandement was not then ſpunged out of the *decalogue*. Wherefore then? That he might recollect his fainting Spirits, that without hindrance or preturbation of other obiects he might freely and amply enlarge himſelfe and poure forth his complaints in the ſight of his Maker. *Faciem ſuam vertit ad parietem vt cor effuſius leuaret ad dominum, A mind diſpoſed to deuotion deſires a ſolitarie ſequeſtration.* The Soule of Man like a curious and well-tuned Inſtrument, being *fit* for a Diuine *harmonie* may quickly be diſordered by the leſt bruſh of caſualtie. Our Sauiour the preſident of Pietie, we reade ſtill he went aſide to pray: in his Supplications on the Mount of *Olives* all night before his Paſſion, He was the *Paſcall Lambe* ſet apart from the Flock before the Oblatio, in the mourning of *Hadad rimmon*, Zacharie 12. 12 Theſes the family of euerie Tribe apart, & their Wiues apart. Ieremie. 13 17 *Ieremy* ſaith, My Soule ſhall weepe for them in *ſecret places*. Let me *alone* (ſaith *Iob*) that I may ſpeake, I poure out my heart Pſalme 42. 7. by my ſelfe, ſaith the Pſalmiſt, and as is his practiſe, ſo is his

Ille dolet vere qui ſine teſte dolet. He is ſorry with a witneſſe that is ſorry without a witneſſe.

his precept, Commune *with your hearts* in your chamber: to which our Sauiour alludes. when thou prayest enter into thy chamber and *shut the doore*. Saint *Chrysostome* gathers this lesson from the habite and posture of the Angels that hide their face and feete with their wings *Teaching vs* (saith hee) *in time of prayer in a diuine rapture to forget our selues and hide our humane nature, being saith he enchased and enuironed with a cheerefull reuerence to behold nothing conterminate aboute vs, but to thinke our selues planted amongst the thickest of the Angels*. Minde those things which are aboue, and not those things which are vpon the earth: this rectifying and well managing our meditations is the *dressing* and preparing our liuely *Sacrifice*, otherwise our prayers are the *Sacrifice of a foole*, what greater contumely and disgrace can bee offered to the worship of God, than to present the *skinne* of ostentation *stuft* with gestures and complements in stead of the substantiall *body* of a spirituall *Holocaust*: To bring *vitulos labiorum* the calues of our lips in the *excelsis* the high places of our tongues and braines, and not on the Altar of our hearts, to turne thy face vnto the wall, and not thy faith vnto the Lord, is grosse and inexcusable Idolatry. Let this teach vs to driue away all carnall, wandring and vnbeseeming thoughts as *Abraham* did the *foule that troubled his Sacrifice*.

Psalme 4. Mat. 6. 6.

Chrys. de epist.

Gen. 15. 11.

Againe, be not like the hypocrites to stand and pray in the Sinagogues and corners of the streete, *Hezekiah* turnes his face, as though hee would haue none take notice of what he did but onely God. Yet farre be it from me to taxe either of *hypocrisie* or *vaine-glory*, the custome of some men, who in the Temple or assembly, priuately turne their face to the wall, to pay the tribute of a thankefull minde. To those who are such feruent reprehenders of things *indifferent*, I might answer with Saint *Paul*, *Tu quis?* Who art thou that iudgest? and *Quid tu?* Why dost thou iudge thy brother. That *Apologie* the Pharisees made

Rom. 14. 4. 10.

made for Saint *Paul* may ſerue in this caſe againſt a Phariſee. *If an Angell or ſpirit hath ſpoken vnto him, let's not fight againſt God.* It may bee the *ſpirit* of ſupplication hath *kindled* the good motions of pietie in his heart, ſhould he extinguiſh them to preuent thy cauill? If thou haſt faith, haue it to thy ſelfe? it may bee the beating of the poore *Publicans breſt* in the Temple is more acceptable to God then the *noyſe* of thy parlour-exerciſe. Let not therefore *Michol* mocke *Dauid* for dancing afore the Arke, with *how glorious*: nor *Eli* ſay *Hanna* is drunke for mouing her lips in the temple: nor the *Preſidents* accuſe *Daniel* for praying with his window open. I ſay then, let a man in the *ſimplicity* of his heart without *glancing* at popular applauſe, put vp his vowes to God or perform any other chriſtiã duty; though the gazing eye of the whole world were fixed on him; the cãdor & ſinglenes of his ingenuous intention ſhall warrant and beare out the *openneſſe* of his action: ſo S. *Auſtin*, *Qui ergo non ideo facit*. He that doth it not that it may appeare vnto men, though in the appearance of men. *Neminem videt in corde*, he ſees none in his heart, but onely God to whom or for whom he doth his workes of charity, yet I denie not S. *Pauls* decorum, let all things be done decently and in order it is commended to Chriſtian prudence to *ſuite* our actions with conuenient & correſpondent circumſtances.

Act. 23. 9.

Luke 18.

2. Sam. 6. 20.

Dan. 6. 10.

Hezekiah prayd. No doubt but all the faithfull and loyall people from *Dan* to *Beerſheba* had ſolemne prayers and ſupplications to God in the behalfe of their King. What? the *breath of their noſtrils*, the annointed of the Lord, the light, the Lampe, the glory of Iſrael! And great reaſon, as the people ſayd to *Dauid*. Art not thou worth ten thouſand of vs, the Iewel of the lands felicitie is layd vp in the Casket of the Kings ſafetie, *That wee may leade a quiet and a peaceable life in all godlineſſe and honeſtie*. Euery *ſubiect* of what degree and condition ſoeuer, may iuſtly claime a *right* and intereſt in the kings happineſſe, vnleſſe ſuch as blow the trumpet of rebellion

1. Tim. 2. 2.

with the ſon of *Bichri*, ſaying, *We haue no part in* Dauid, *nor inheritance in the ſonne of* Ieſſe. Yet though the Leuits
2. Sam. 20. pray, the Prieſts pray, the Prophets pray, the Nobles and Commons, and all Iſrael are on the knees of their ſoule in the behalfe of their king, yet would *Hezekiah* pray for himſelfe. *It is good for euery man to be his owne Chaplaine.* Each mans a Prieſt for his owne ſoule, a holy Prieſt-
1 Pet. 2. 5. hood, ſaith *Peter* to offer vp ſpirituall ſacrifice acceptable to God through Ieſus Chriſt, *qui ſibi nequam cui bonus*, he that will not pray for himſelfe, how ſhould he pray for another, why ſhould another pray for him? Prayer is the principall worke of Charitie, and Charitie (ſaith the Prouerbe) begins at home. Thou ſhalt loue thy neighbor as thy ſelfe. *Primum vide ſi noſti diligere te tum commendam tibi proximum. Si nondum noſti diligere te timeo ne decipias proximum ſicut te.* He that will couſen himſelfe, how will he deale well with his neighbour? *Dauid* in loue to Ieruſalem, not onely intreats others to pray for it. *Oh*
Pſal. 122. 6. 7. *pray for the peace of Ieruſalem*, but himſelfe prays. *Peace be within thy walls*, &c. He that cannot pray for the peace of conſcience, will neuer pray (at leſtwiſe effectually) for the peace of the Church. *Pharoh* deſires *Moſes* praier, *Saul* requeſts *Samuels* prayer, *Simon Magus* intreats *Simon Peter* to pray for him, ſhameleſſe people as they are; they haue not the *grace* to pray for themſelues, yet they haue the *face* to ſollicite others. I know it is a bleſſed thing to haue the prayers of the Church for thee, but with thee alſo: the abſence or not appearance of thy
Rom. 15. 30. prayers non-ſuites the proceedings of the Church in the Court of heauen for thee. Therefore Saint *Paul* wills his Romans, *Sunagoniſeſthai*, to ſtriue and contend together with him in their praiers to helpe him to wraſtle with God for a bleſſing (for the word imports as much) This ſhould teach euery man to follow his owne ſuite to ſollicite his owne cauſe, for he that ſerues God by his *Atturney* ſhall goe to heauen by a *Proxie*.

Hezekiah

Hezekiah prayd. And to whom doth he pray? to the Angels? to the Saints? to the ſpirits of iuſt and perfect men? the lettourgie of his Church had no *ora pro nobis* in it. He was well enformed what *Eſayas* had taught in his time concerning God, *Thou art our father, though Abraham be ignorant of vs*; thoſe limited and circumſcribed ſpirits haue no diſtinct and peculiar knowledge of humane affaires, they cannot diſcerne our *indiuiduall* and *perſonall* ſtates *ſuch knowledge is to excellent for them*. It is Gods attribute to be *cardiognoſtes*, the knower of the heart, and *Dauid* makes it a diuine propertie to heare prayers. *Oh thou that heareſt the prayers, to thee ſhall all fleſh come*: our petitions paſſe not through the hands of euery Courtier, *one mediatour* twixt God and man. The man Chriſt Ieſus hee is the onely maſter of requeſts, whom haue I heauen but thee O Lord. Let the papiſts mangle themſelues like the Prieſts of *Baal* with the inuocation of God knowes what Saints. Learne wee of *Hezekiah* to call vpon *Iehouah*. He prad vnto the Lord: But to ſmall purpoſe might ſome thinke at this time. Can the *Iudge* of the whole world *reuerſe* a ſentence once pronounced? is the ſtrength of Iſrael *as man that he ſhold lie, or the ſon of man that he ſhould repent?* Doth he vſe lightneſſe? are not his words yea yea, nay nay? Wherefore then doth *Hezekiah* moue God after a definitiue iudgement? Beloued: it is ſo with God that he can *mutare ſententiam & non conſilium*, change his ſentence and not his decree: becauſe his ſecret and diuine purpoſes are ſometimes reſerued for a fit occaſion to reueale and manifeſt themſelues: which occaſion muſt often be *ſtrucke* out of contraries, like *fire* out of flint and ſteele. So then he doth not *mutare voluntatem*, change his will, but *velle mutationem*, will a change, the alteration ſubſiſts not in the *diſpoſer* of the thing, but in the thing *diſpoſed* of. Hence *Hezekiah* intreats God, though againſt God; like the father of the faithfull that hoped euen againſt hope, *though hee kill me*,

Eſay. 63. 16.

Pſalme 65. 2.

1. Tim. 2. 5.

Numb. 23. 19.

Rom. 4. 18.

me (saith *Iob*) *yet will I trust in him.* So *Hezekiah*, Though I must dye, yet will I pray to him, for who knowes if God will turne from the execution of his fierce wrath. This admirable priuiledge of a most constant and confident affiance, hath the sauing Faith of Gods chosen. A most noble prerogatiue, *pronocare a Deo ad Deum*, to appeale from God to God himselfe, and to *implead* his Maiestie to remoue the cause from the Common Pleas of his Iustice, to the Chancerie of his Mercie: It can make way through a croud of oppositions and conditionall comminations, to the Throne of Grace, & there obtaine a fauourable and plausible audience. Faith it is that can scale and batter the Walls of Heauen, and take the Kingdome thereof by violence. Learne we then,

1. *When we can do no good else, we may pray,*
2. *Prayer may do vs good, when nothing else can.*

1. *When we, &c.* When the botch, boin, or plague-sore of *Hezekiah* glued & fastned him to his couch, when the violent disease like strakes of wild-fire, whurrie through his veines, dry vp his vitall and animall Spirits, sucke and draine out the very marrow of his Soule, what can he doe? how should he driue out the barbarous enemie from the borders of the holy land? how can he ouersee the Rulers in the gate for administration of Iustice? how can he prosecute his happie reformation of religion? in what maner should he expres his zeale for the Lord of Hosts, he cannot compasse Gods Altar, nor tread in the Court of the House of the Lord, yet this (which is farre more excellent) he hath a familiar colloquie and parle with God, a free conference with his maker. I will not lauish time to be copious in things obuious, onely apply it, art thou therfore hemd in with the iudgments of God, dost thou suffer the terror thereof with a troubled mind? canst thou discerne no possibility of euasion? *confide fili mi*, bee of good cheere, the miseries that *presse* downe thy body shall *weigh* vp thy soule: the same *claye* that seems to plaister and *clam* vp the eyelids of thy faith

ſhall recouer and *reſtore* thy ſight againe: the ſame hand of prouidence that *ſtops* the common way to heauen ſhall let in thy ſoule at the *poſterne-gate* of mercy, that it may haue an ample and free recourſe vnto thy Sauiour, that thou maiſt ſay with S. *Paul*, *A large and effectual dore was opened vnto me*. 1. Cor. 16. 9. In a word, you whoſe bowels of compaſſion yerne, for the lauiſh effuſion of that blood which is pretious in the ſight of the Lord, if you can doe nothing elſe, pray, &c. Prayer can doe vs good when nothing elſe may, when health and wealth, liberty, meanes, maintenãce, courage, wiſdome, policy, & all the acoutrements of nature ſhall bee ſtript off, & theſe temporall bleſſings *fly away like a dream*, *and be chaſed away as a viſion of the night*: Iob. 20. 8. when the ſweete abundance of outward pleaſures Ioſ. 3. 15. that once ouerflowd the bankes of happines (like *Iordan in the time of harueſt*) is dried vp and decayed. Oh then! Eccleſ. 40. 26 welfare praier. In the imminent neceſſity of preſent extremity prayer auailes. When the earth is Iron, and the the heauens braſſe, tis prayer obtains the *former and later rain*. This opens & ſhuts the caſements of heauen: it dares ſtop the canon-mouth of thunder: it will ſtep in and *ward* a blow whẽ the vengeance of God is ſmiting: it can bind the arms of iuſtice, & *male* vp thoſe plagues that are ſtored for an euill day, it can *reſcue* and acquit a miſerable *debter* attacht vpon an *execution*. You ſee how it cã keep of death: & we read in holy booke how it hath rend ope the priſon bard with ſtone, & brought out captiues from the gates of the graue: it was a large *promiſe* of Chriſt, *quodcunque petieritis*, whatſoeuer you ſhall ask the Father Mat. 7. 7. in my name it ſhall be giuen: it was a gracious *precept*, *inuoca me in die tribulationis*, Ier. 29. 12. call vpon me in the time of trouble, and I will heare thee: and it was the continuall Pſa. 116. *experiment* of the Saints, *in their diſtreſſe they called vpon the Lord*, and he heard them and deliuered them, &c. Oh therfore in the time of *miſery* call vpon the God of *mercy*, in the *houre* of death direct thy prayers to him that hath

the *power* of death : what a bleſſed flight hath the minde in meditation, when mounted on the wings of faith and repentance, it ſores vp in the preſence of God, and takes ſanctuary in the mercifull armes of Ieſus Chriſt.

The next part of this *diuine phyſicke* is the *purgatiue*, *Hezekiahs* pills *ſine quibus eſſe nolo* : wherewith he purgeth and aſſoiles himſelfe from the ſcandalous imputation the iniquitie of the times were likely to charge him withall, They are fowly miſtaken that thinke *Hezekiah* pleades *merit* in this place, no more then *Nehemiah* there. Nehe. 13. 22. *Remember me oh Lord according to this, and ſpare me according to the multitude of thy mercies.* It is not the *iuſtification* of himſelfe, but the *illuſtration* of a good cauſe *Hezekiah* ſtands vpon. The matter that troubled his minde was this, to wit, the fickle eſtate of Religion which along time afore him was far-worne and ouergrowne with Idolatrie and ſuperſtition: now but a while afore his ſickneſſe imperfectly reformed and newly reſtored to the primitiue dignitie of *Moſes* inſtitution (as *Moſes formed* all things according to the patterne in the Mount; So *Hezekiah reformed* according to the patterne of *Moſes*) which now by his death (hauing no heire to ſucceed him in his ſoueraigntie or pietie) is likely not onely againe to bee ſhufled out by former abuſes and prophanations, but idolatrie to get higher hand: becauſe thoſe that were alwayes nuzled in it, would be readie enough to ſay that *Hez.* ſodaine death, was a puniſhment of God for the diſſolution of their high places (to which the land generally was deuoted.) And this you may ſee was *Rabſhekahs* argument to exaſperate the ſuperſtitious people againſt their religious King, for maintaining the liberties of their opinion by rebellion. 2. King. 18. 22. *But if you ſay we truſt in Iehouah our God is not that he whoſe high places and altars Hezekiah hath taken away, &c.* Marke how by this inſinuation hee cunningly winds a perſwaſion into the ouer-credulous hearts of the ignorant

rant people, that *Hezekiahs* alteration was rather an innouation and prouocation of Gods wrath to himselfe, than any sincere reformation of religion, that it was a tricke of state to binde men to come vp to *Ierus*: whereas the high-places and altars in the countrey (the monuments of their ancient fathers) might better serue their turne. By this suggestion of *Rabshekah* you plainely perceiue how hee *scattereth* the seeds of disloyalty in the hearts of *Hezekiahs* subiects, *withdrawes* them from their naturall alleagiance, *confirmes* and strengthen them in their former ignorance, *disables* the reformation set on foote, and makes them that are weake in faith to fall off and becomes apostates to their God, and traytours to the king. And now to set a colour and glosse on these pretenses *Hezekiahs* vntimely death shall bee alledged. From the drift of the story take onely this obseruation by the way. *The misconstructions of preindicate opinions conceiued by suspicious idolatrie, when they doe forestall, banke, and stop the currents of good attempts, before they come to a full perfection, not onely derogate from godly endeauours, but cast a scandall and obloquie on the vndertakers.* It is not death so much as the adherent inconueniences that *Hezekiah* would auoyde. He refuseth not to *pay the debt* we all owe by nature, but it *seemes to be exacted* before it is *due*, in regard of the course of nature, the thrid of his life being not spun to the ordinary length of his ripe age, in regard of Gods promise for perpetuall issue to inherit the throne of *Dauid*, which was now in the loynes of a dying man, in regard of the worke of the Lord he had vndertaken, which was now at a stay and vnaccomplished. Therfore *Hezekiah* prayes that his *graue* may not be a *banke* to rayse vp their superstition *higher*. He prayes, seeing his faith was *built* not on the sandy ground of human inuentions and traditions, but on the *rocke* of Gods word that a sudden *breach* of life might not open a *gap* to let in the *streame* of faction, sweepe away

the memoriall of his deeds with a ſtrong *tide* of calumniation. Therefore ſayes he, *onna Iehouah zekar-na, Remember oh Lord I beſeech thee.* This is that *eróótema tes suneidéseoos*, which Saint *Peter* makes the ſoule and forme
1 Pet. 3. 21. of Baptiſme, the *adſtipulation of a good Conſcience*, that can *anſwere* all the obiections of Satan at the time of death, when he is moſt buſie to *confound* vs with his *Sophiſtry*. Thus when God as a Iudge ſat vpon *Abimilech*,
Gen. 20, 5. and caſt him, ſaying, *Thou art a dead man*, he pleads not guiltie, *In the integritie of my heart, and innocencie of my*
1. Sam. 12. 3. *hands, haue I don this.* Thus *Samuel* depoſed at the reſignation of his Magiſtracie, could challeng all Iſraell vpon his vncorrupted honeſtie, Behold here I am, witneſſe againſt me, whoſe *Oxe haue I taken, whoſe Aſſe haue I taken, whom haue I defrauded, whom haue I oppreſſed, at whoſe hands haue I taken any bribe?* Should theſe entergatories be propounded not only by them that *ride on white aſſes,*
Iudg. 5. 10. 14. *that ſit in Iudgement*, but euen by *them that handle the pen of the Writer*, No doubt but anſwers would be made to
Pſ 26. 10. the particulars, for their *right-hands are full of bribes*, and
Oſ. 4. 18. *the Rulers loue to ſay with ſhame, giue ye.* Thus *Dauid*
Pſa. 18. 20. aquits himſelfe for the matter of competition with *Saul, The Lord reward me according to my righteous dealing, according to the cleanneſſe of my hands ſhall he recompence me.* Thus *Paul* at the Councell-bord, *Men & brethren, I haue*
Act. 23. 1. *liued in all good conſcience before God vnto this day. Nehe-*
Nehe. 5. 19. *miah*, iumps with the *memento* in our Text, Thinke vpon me for good, according to all that I haue done vnto this people, The reaſon of this bouldeſſe, and confident affiance, is, The *great God*, hath *planted* in euerie Mans *breſt*,
Luke 16, 6. a Iuſt and faithfull *Steward*, one that will not huddle his accounts, and when we owe a *hundred*, bid take the Bill,
Ro. 2. 15. 16. and ſet downe *fiftie*, He keeps a iuſt reckoning, an euen tally with *God*, by which we ſhall haue *euge*, or *apage*, in that day when God ſhal iudge the ſecrets of mens harts, by Ieſus Chriſt, the Conſcience bearing witneſſe.

It

It can not be denied, that through the corruption of our sinfull nature, nothing is pure, *Who can bring cleane out of vncleane*, saith *Iob*. *If I iustifie my selfe, mine owne mouth shall condemne me*. Iob. 9. 20. Wherefore, euen our minds and *consciences* are defiled, yet by the benefit of the Couenant of Grace, ye are washed, sanctified, clensed. The bloud of Christ, who through the Eternall Spirit, offered himselfe without spot to God, purgeth the *Conscience* from dead workes, to serue the Liuing God, The strong *dosis* of our Sauiours bloud, purgeth vs from all sin. By this meanes we are restored to the illumination of Knowledge, perfection of Faith, practice of good Workes, perpetuall study of renouation, and sanctification of God in our hearts. Hence, hence ariseth that *bene acta vitæ iucundissima recordatio*, the sweet reuiew and pleasant meditation of a well-spent life, that *murus chaneus*, brazen sconce to beat back the bullets of slander into the Face of malicious accusers, that *whereas they speake euill of you as of euill doers, they may be ashamed that falsely accuse your good conuersation in Christ*. This makes the righteous *bould as a Lion*, in all disaduantage and mispriſions, to triumph and reioyce, nay, to boast. *Our bosting, our glorying, is this, the testimonie of our Conscience, that in simplicitie and godly sinceritie, not in fleshly wisedome, but by the grace of God we haue had our conuersation*. Ah, what a sweet contentment will this be at our departing, what hony of consolation shall we find in that Lion of Death, that we can say with *Paul, Nullius mihi conscius sum*, I know nothing by my selfe, with *Dauid, Lord thou knoweſt my simplicitie*, with *Iob, my witnes is in Heauen, & my record is on High*, with *Simeon, Lord now letteſt thou thy seruant depart in peace*, with *Hez. onna Iehouah zekar-na, remember oh Lord, &c.*

1. Pet. 1. 16. Pro. 28. 1. 2. Cor. 10. 12. 2. Cor. 4. 4. Psa. 69. 5. Iob. 16. 19.

The same *Regiſter* of God, sits in the *Lumber-house* of Sin, and takes an Inuentorie of all things, *The sinnes of Iudah, are written With the Pen of Iron, and the point of a Diamond*. And though the wicked discern it not, because they Ier. 17. 1.

they are in *darkeneſſe*, yet when God either in the generall or particular Viſitation ſhall ſearch Ieruſalem with a *Lanthorne*, and ſhall light his Candle, *The Spirit of Man* (ſaith *Solomon*) *is the Candle of the Lord*, Then the deeds of darkeneſſe ſhall appeare to be engroſſed in Capitall Letters, ſo that one may *run*, that *readeth* them, Though for a while they diſport themſelues with God, and ſet a good colour on their impieties, yet when the Foule-weather of Affliction ſhall make the Painted-*wall* giue againe, & the daubing with vntempered Morter ſhall fall off, and let in through the holes & crannies, the Beames of that Light they thought to bee extinguiſhed, Then Lord! what Symptomes of perplexed ſorrow and amazement ſtartle the paſſions of the Soule? How doth a ſwarme of doubts and diſtractions ſting the very Conſcience, How doth the vengeance of God teare and rend the cauls of their hearts encloſed in their owne fat, When the ſins of their youth, and iniquities of their age, ſhall hale them (like ſo many griping Catch-poles) to the Tribunall ſeate of Iuſtice, With what anguiſh is their Soules bliſtered and tormented, being ready to appeare before that God, that is a *conſuming fire*, Then with what fearefull yels and lamentable eiulations doe they houle and *rore vpon their Beds*, Yet, though the paines of Hell gets hold vpon them, they *neuer call vpon God*, neither is God in all their thoughts, Some fragments indeed, and broken peeces of prayers they mutter out, as impertinent to the occaſion, as imperfect and diſmembred in the compoſing of them. How carefull therefore ſhould we be in the time of health, with *Noah* the Precher of righteouſneſſe, to build the *Arke* of a good conſcience before the *Floud* of Gods iudgements come, With prudent *Ioſeph*, to lay vp in the *Granaries* of our harts, the immortall *Seed* of the Word, ere the *Famine* pinch vs. With *Solomons* prouident *Ant*, to horde vp *Food* of Conſolation, ere the winter ouertake vs. With the vniuſt, but the

Hab.2.2.

Oſe.7.14.

Gen.6.22.

Gen.40.48.

Prou.6.7.

Wiſe

[illegible] for entertainment, ere we be thrust [illegible] Luke 16.1.
[illegible] With the wise *Virgins*, to haue the *Oyle* Mat. 25.
of [illegible] the *Lamps* of our Faith, before the *Bride-*
Groome [illegible]. Wouldst thou then, with the penitent
Thief, [illegible] a *memento mei?* Thou must first haue a *me-*
mento [illegible] Shall Christ remember thee in Paradise? Re-
member thou Christ in *Caluary*. They which *like not to* Rom. 1.28.
retaine God in their knowledge, God likes not to retaine
them in his knowledge, I will professe in that day. *I know* Mat. 7.23.
ye not, depart from me ye workers of Iniquitie. And it is
a iust retaliation or requitall with God, *Seeing thou hast* Os. 4.6.
forgotten the Law of thy God, I will also forget thee. As the
Prophet *Ose* records, and *Jeremy also*, Therefore I will vt-
terly *forget* thee, and forsake thee: Wherefore, Ier. 23.29.

1. *Put thy selfe in mind of God.*
2. *Put God in mind of thy selfe.*

1. Remember thy Creator in the dayes of thy youth,
Then thy Creator will remember thee in the day of thy
death. Remember what I say vnto you, Let the Word of
God be as Frontlets to thine Eyes, binde them about thy
Neck, and write them on the Tables of thine Heart. Say
with *Dauid*, *I will neuer forget thy Commandements.* Re- Psa. 119.
member the *Promises* of God with *Faith*, the *Iudgements*
of God with *Feare*, the *Mercies* of God with *Loue*,
His *Benefits* with *Thankes*, His *Precepts* with *Obedience*,
His *Chastisements* with *Patience*. Remember thy *Crea-*
tion with *Reuerence*, Thy *Redemption* with *Holinesse*, Thy
Preseruation with *Righteousnesse*, Thy *Glorification* with
Joyfulnesse. Remember God in all places, at all times, vp
sitting, downe lying, at euening, morning, & noone day.
Haue I not remembred thee in my Bed, and thought vpon
thee when I was waking, *Ps.* 63.7. Know ye not what a
fearefull thing it is to forget God. The wicked shall be
turned into Hell, and all the people that *forget* God. In Ps. 9. 17.
Hell and Death, there is no man remembers thee: Yet, Psalme 6.5.
Diues hath in Hell a wofull *memento*, Sonne, remember, Luke 16.25.

 that

Psalme 50.22. that thou in thy life-time hadst thy good, &c. Now then, consider this all ye that forget God, before ye goe to the
Psa.88.12. Land where all things are forgotten. One day, thou wilt say to God, Oh remember me for Iesus sake; now, God saith, Remember me for Iesus sake. It is the Ministers dutie to put you in minde of these things (saith S. *Paul*
2. Tim.2.15. to *Timothy*) Put them in remembrance; Nay, to rouse you from the slumber of securitie, as the Mariners did *Io-*
Ion.1.6. *nah, What meanest thou, oh sleeper?* You that are the *Lords*
Esay.62.6. *remembrancers*, keepe not silence, saith *Esay*. I will not be
2.Pet.1.12. negligent to put you alwayes in remembrance of these
Psa.137.5.6. things, saith *Peter*. If I forget thee oh *Jerusalem*, let my right hand forget her cunning. If I doe not remember thee, &c.

2. *Put God in mind of thy selfe.* Prayer is Gods remembrancer. While we pray, God remembers vs, and forgets our sinnes: While we neglect this holy dutie, he remembers our sinnes, and forgets vs. You will say with
Ps.77.9. the *Psalmist*, *Can God forget to be gratious?* No, it is im-
Esay. 49.17. possible. Can a Woman forget her sucking Child? *Grant she may, yet will not I forget thee. I haue grauen thee on the Palmes of my Hands*, saith God vnto his Church. Now his writing, his engraving, cannot be defaced, cannot be altered. Shall the Lawes of the *Medes* and *Persians*, silly Panims, arrogate immutabilitie? Shall *Pilate*, an Earthly Magistrate, beare out the vertue of a Warrant, with *Quod scripsi, scripsi?* And shall not the Councell of the Great God, the Decree of the Mightie Iudge of the
Mal.3.16.17. whole World, be *Yea, and Amen*. *A Booke of remembrance was written before the Lord* (saith *Malachy*) for them that feared him and thought vpon his Name, and those that thinke vpon his Name will be alwaies calling on it. In regard of the absolute perfection of the diuine Nature, the Omniscience of God cannot possibly be stayned with oblivion. For, *Known vnto God are all his workes from the foundation of the World*. Yet, his pleasure is to haue

[illegible] meanes vsed for the execution of his [illegible] which our dull natures are whetted by such [illegible] speeches applyed to the diuine Nature of the [illegible] God. As expresse the *passion of mortall Men*. As [illegible] to *hide* himselfe, to *absent* himselfe, to *turne away his Face*, to *with-draw* his countenance, &c. Such therefore as frequently resort vnto God by their prayers and supplications, they are Gods familiar acquaintance, He hath taken speciall notice of them, He *remembers them*. But, such as neuer shew themselues to God by a holy conuersation, they are meere *strangers*. When they shall come to claime acquaintance, and scrue themselues into familiarity, Christ shakes them off with *non noui vos*, I know you not, I remember no such. How art thou my Sheepe, and neuer heardest my voyce? How should you be knowne to be my Disciples, if you loue not one another? How art thou my Souldier? I neuer saw thee in my seruice, I find no such name in the Muster-booke of those that are in my pay. By what token, what signe, canst thou bring thy selfe into the *memorie* of thy Sauior? The foundation of God stands sure, and hath this Seale, *The Lord knowes who are his*. Now therefore, in the acceptable time, labour by all meanes to make thy selfe knowne to God, that thy Face may shine like *Moses* his Face, with being often conuersant with God. Put thy selfe forward, be alwayes employed in his seruice, be a companion vnto those that are Gods Children, friends, and fauourits, remaine in his house, let thy Soule be wayting still vpon God, be alwayes preferring thy petitions, the more *importunate* the more welcome, in all things let your requests be made knowne to God, & not *coldly*, [illegible], carelesly, without any *heat*, or life, but with obseruation, *onna Jehouah, I beseech thee*, oh Lord. *It is no [illegible] moving, but an earnest vrging & pressing our petitions, makes them speed well. Jacobs* wrestling, forced out a blessing. The Widowes troublesome molestation, made the

 vniust

vniuſt Iudge auenge her of her aduerſarie, *Luke* 18. 5. The importunitie of the Neighbour that borrowed three Loafes, made his friend riſe at mid-night. This obteſtation and vehement beſeeching, argues a ſenſe and feeling of our owne wants, an awfull reuerence of the Maieſtie of God, a perſwaſion of his gratious Benignitie, a confident hope of obtaining the deſires of our Heart, a pretious valuation of the guift we ſue for, and a pledge of a thankefull acceptation. The Church of England puts the like forme of prayer in our Mouthes. Many of vs, paſſe it ouer, *Magis vſu quam ſenſu*, more by the *formalitie* and *rotunditie* of the words, than the *efficacie* of the matter compriſed in them. The effectuall *feruent* prayers of a *righteous* man auaile much, ſaith S. *Iames*. And marke you what he ſaith of a *righteous Man*, a good Conſcience furniſheth *Hezekiah* with matter. The good Man, out of the good treaſure of his Heart, brings forth good things. It is this *ſtone* that *props* vp the wearied hands of *Moſes*, and makes them *ſteadie*. It is the abundarie & Common place Booke of our *Orizons*. *Innocence* (ſaith *Dauid*) muſt goe before *Incence*, *Ablution* of the hands before *Oblation* by the hands. *I will waſh my hands in innocencie, ſo will I compaſſe thy Altar*. In this Lauer of innocencie, doth *Hezekiah* now bathe his Soule (for ſo much as here is expreſſed, ſeemes to me rather a Preface to what he entended, than the prayer it ſelfe.) This *cleering* our ſelues, *ſtrengthens* our cauſe, and *puts* a baſhfull Petitioner *home* to God. No ſuch hinderance to Deuotion, as cuſtomarie ſinne: This dead Fly, corrupes the Oyntment of Deuotion, and makes it ſtinke in the Noſtrils of God. The prayer of the wicked is an abomination: *Offring of Swins Fleſh, cutting off a Dogges Necke*, the moſt offenſiue and iniurious to the Worſhip of God, that impietie it ſelfe can deuiſe. If I regard iniquitie in my heart (ſaith *Dauid*) God will not heare my prayer.

Iam. 5. 16.

Pſ. 16. 6.

Pſa. 66. 16.

All ſinnes make a ſeparation, a great Gulfe betwixt you

[illegible] God more especially *Idolatry, Securitie*, and [illegible] crying sins of this land. For the first, *Ier.* 11.13. God complains, the streets of *Ierusalem* are *full of Altars*, Therefore I will *not heare*, in the time they cry vnto me. 2. Security, *Prou.* 28.9. *He that turnes away his Eare from hearing the Law, his prayer shall be abhominable.* So *Zechary*. As God cryed & they would not heare, so they cryed and God would not heare. 3. For crueltie, *Es.* 1.15. When you make many prayers, I will not heare: When you spread forth the hands, I will hide mine Eyes: For your hands *are full of blood*. So *Ieremiah*, Will you steale, murther, and commit adulterie, and sweare falsely, and stand before me in this House where my Name is called vpon. In generall, saith the *blind Man*, God heares not sinners: But, if any be a worshipper of God, him God heareth. In this auspitious assurance, doth *Hezekiah* begin his prayers, *anna Ieh. &c.* Ier.7.9. Iohn.9.31.

Extremales piorum voces sunt obseruande. Saith one, There is great heed to be taken to the last words & ejaculations of godly men, when they are readie to depart this World, because, then *repentance* is brought to a head and perfected, the *lusts* of sinne are extinguished, the *vanities* of worldly pleasures contemned, the *temptations* of satan vanquished, the *ioyes* of the Kingdome of Heauen graciously represented, whereupon some remarkeable testimonie of their happie transmigration *drops* from them like the *Mantle of Elias*, when he was taken vp to Heauen. Time would faile me to instance in our blessed Sauiour, *Moses, Iacob, Dauid, Paul, Simeon, Stephan*, with the whole army of *Martyrs*, who like so many diuine *Swans*, in melodious raptures, *warbled* forth their soules into the hands of God. Let this royall *patterne* before our Eyes, be *Instar omnium*: Instead of all, to allure you to your wonted patience and attention, I promise breuitie in taking it out and handling it.

In

In these few words is comprised the *Caracter of a true Saint*, the description of a godly Man:

1. *Veritas in mente.*
2. *Sinceritas in corde.*
3. *Bonitas in opere.*

1. Truth in the intentions of the mind without imposture and falsification: *I haue walked in Truth.*

2. Sinceritie in the affections of the Heart without hypocrisie and dissimulation: *With a perfect Heart.*

3. Goodnesse in the actions of his life without malice or criminall aberration: *I haue done that which is good.*

Hithalachetti, I haue walked, You know in Scripture, the course of our life is called, A way. Our Sauiour mentions two wayes, the *broad*, and the *narrow*. Of the former, saith *Salomon*, There is a way seemes pleasant, but the end thereof is death. But behold, I shew you a more excellent way, the way of truth, the way of life. The way, truth, and life; *Homini est iter ad Deum per Deum & hominem*, Mans way to God is by God and man Christ Iesus. *Quo itur Deus, qua itur home*, As God our iourneys end, as Man our way vnto it. So S. *Augustine*, and S. *Basile* also, When our Lord *is termed a Way, we must aduance our minds to a more sublimed sence than the vulgar and common acception, for we vnderstand the order and race of the Workes of righteousnesse, and illumination of knowledge, by which we are brought to the perfect and neere course of religion.* I need not therefore send you with the Prophet *Ieremiah*, to enquire for the *old way*, neither need you enquire with the Wise-men in the East, where is he? But you being taught of God, shall heare a voyce behind you, saying, *Hæc est via, ambulate in illa:* This is the way, walke in it. Now, for our direction and safe proceeding in the way, these three things are principally necessarie:

Aug. de Ciui. 11. 2.

Basile.

Ier. 6. 16.

Esay 30. 21.

1. *Light to shew the way.* i. *Truth in the mind by the Word reuealing it.*

2. *Sight to know the way.* i. *Perfection of the heart by Faith receiuing it.*

3. *Might*

3. *Might to goe the way.* i. *Goodnesse in actions, by our good workes practizing it.*

1. To haue *light*, and no *sight*, makes our Traueller grouell at noone day, because that Instrument and *Organ* of the *Eye of Faith*, which should receiue the promises of God, the *obiect* of happinesse, and *conuey* those *species*, and apparant semblances, to the Soule to be discerned, is defectiue or wanting. If the light which is in you be darkenesse, now great is that darkenesse. Saith our Sauiour, *He that lack th these things is blind and cannot see a farre off. Peter.* 2. Pet. 2. 9.

2. To haue *sight*, and no *light*, is a miserie not inferior to the former, When the comfortable light of the Gospell is taken away, When the *diaphanes*, and perspicuitie of Scriptures is clouded and obscured with a strange language, When supine *ignorance* shall make vp the windowes of the Soule so close, that the *rayes* of the Gospell cannot pierce into thee, When the heauie *sleepe* of prophane *Atheisme*, binds the senses, and shuts vp the Eye-lids: When in a strange extasie, the dreams of *enthousiasm*, or a *priuat Spirit*, shall delude the phansie with false apparitions, and grosse expositions: There must needs ensue a *gloomy darkenesse*, And the night coms wherein no Man can walke.

3. To haue *light* and *sight*, Yet, if *might*, *abilitie*, and a *loco-motiue facultie*, be wanting: If the *Keepers of the House* shall tremble, and the strong Men shall bow themselues: If with *Mephibosheth*, thou be lame on both legges, a Cripple in thy actiue and passiue obedience. How canst thou say with S. *Paul*? I haue finished my *course*: I haue *run the race*, that is set before me, how with *Hezekiah*? *hithalachetti*, I haue walked. But when the nimble *Feet of practice* shall be directed by the *perfect Eye* of Faith, and that enlightned by the Word of *Truth*, this inables a Palmer to make hast with an euen course vnto the Holy Land. Eccles. 12. 3.

Before

Before thee in Truth. There is the conformitie and correſpondence of the intellect, to the patern and model of all Truth: that is, The renewing in the Spirit of the Mind, by the hearing of the Word.

And with a perfect Heart. There is conformitie of the *Will and affection* vnto the intellect, transformed by the renouation of the Mind, when the exorbitant and irregular paſſions, are brought to the obedience of Chriſt, *Doing the will of God from the Heart, Eph. 6. 6.*

And haue done that which is good in their Eyes. Not *Video meliora proboque deteriora ſequor*: approoue the better and follow the worſe: But, *feci*, I haue done it. There is the conformitie and adæquation of his *practice* in euerie good word and worke, anſwerable to the former congruitie of Heart and Mind, to the Truth of God. He addes, *in thine Eyes*, becauſe, whatſoeuer the will of Man doth naturally purſue with an eager deſire, be it neuer ſo *foule* an euil, it is *masked* with a *ſhew* of Virtue, and embraced in the appearance of good (as that Deuil in the likeneſſe of *Samuel.*) And becauſe God ſeeth not as Man ſeeth, his pure Eyes can endure no vncleaneſſe. Therefore not that which *Bleer-Eyed reaſon* coniectures to be good, but what thoſe *Eyes that are ouer the righteous*, vouchſafes to behold as a pleaſing obiect, *That haue I done.*

1. To doe good without truth in the knowledge and ſinceritie in the Heart, is but, *ſplendidum peccatum*, a glorious Sinne. The higheſt reach of honeſt infidelitie, comes many degrees ſhort of Heauen: Such good workes may ſlacke the Fire of Hell, but not extinguiſh: They may make damnation (it may bee) more tollerable, but not leſſe durable. Whatſoeuer is not of Faith, is Sinne, and *Qui non credunt etiam nunc condemnantur*, They that beleeue not, are damned all readie.

Rom 14. 23. Iohn 3. 18.

2. To walke in Truth without ſinceritie of affection and vprightneſſe in action, is but an idle ſwimming ſpecu-

speculation of the truth, *changing* indeed *the truth of God into a lie*. This comes farre short of the Deuil, who is the father of *lies* yet knowes more *truth* than the world beside. Ro.1.25.

Hee that saith I know God and keepes not his commandements (in plaine termes saith Iohn) *He is a lier and the truth is not in him.* 1.Ioh.2.4.

3. To haue good motions and inclinations of the heart without directions of the truth and operation of life, is a meere impotencie to godlinesse like Balaams wish, let mee die the death of the righteous but cares not to liue the life of the righteous: these abortiue inchoations, and faire blossomes neuer came to any ripenesse and maturitie in grace, but vanish like the apples of Sodome into smoke, or the flashes of a blazing meteor into stinking ayre:

Wherefore this threefold cord must not easily be broken, these twines may not be vnraueld *& quæ non prosunt singula iuuant*: like the wheeles in Ezekiels vision, one wheele within another, like the wings of the Cherubims on the mercie seate one must touch another, like the seraphicall order in the heauenly Quier *iste ad istum, vnus ad vnum*, mutually answering one another. This reciprocall coherence and entortled dependance seemes to be each an *exegesis* and illustration, nay a proofe and demonstration of the other. I haue walkt in truth how know you that, because with a perfect heart, how know you that is perfect. *The heart of man is deceitfull aboue all things, who can know it.tot mendacij latebris scatet cor humanum tam fraudulenta hypocrysi tectum est vt seipsum sepe fallat*, the heart of man breakes out into so many secret burrowe holes or lurking places of deceipt, it is cased or couered with such fraudulent hypocrysie, that many times it deceiues it selfe, or a man puts a tricke vpon his owne soule. This is an infallible token of a perfect heart to eschew euil and doe good: *bonum feci*, I haue done good when the euill of the tongue keepes touch with the motions or wheeles of the heart, and are both set and kept according Ezek.1.16.

to the Sonne of righteousnesse it makes the true *watch* of a Christian. This triplicitie in vnitie answers to the holy Trinitie, and that all were in her: wee haue a testimony beyond exception euen of God himselfe. 2. Cron. 31. 20. and hee wrought that which was *good* and *right* and *truth* before the Lord, shall wee briefely and in a word dismisse the particulars, the first is *beemeth*, in truth how can that be? seeing *omnis homo mendax*, euery mans a liar, in that he is a sinner hee's a liar, and he that saith hee hath no sinne (is the greater liar) because he deceiues himselfe and there is no trueth in him: Hezekiah speakes not in respect of his *personall infirmities*, for in many things wee offend all: but in respect of his *godly fidelitie in his royall office* squaring all his proceedings Ecclesiastique and ciuill according to the rule & method of all truth, take a view of them both, in his Church gouernment obserue his deforming the worship of the *false gods*, reforming the worship of the *true God*, with what courage, zeale, and magnanimitie dissolued he the forgeries of superstition crept into the Church? how did hee demolish their idoles and carued images? stocke vp their groues? deface their high places? breake downe their altars errected in euery nooke and canton of the Citie? in a word all the religions of profanation specially the *brazen Serpent*. By them abused how did he pound and stamp them in pieces and set them floting in the brooke of Kidron. And for reformation marke what zeale hee hath for the Lord of hosts, the first yeere, nay the first moneth after his inauguration hee opened the doores of the house of the Lord, whose locks and hinges were rusted for want of vsage.

Psal 116. 10.

How sumptuously repaired hee the Temple whose ruines made her desolate? how carefully hee made the Leuits cary foorth the filth that defiled the holy places? how cheerefully did hee courage vp the drooping spirits of the sonnes of Aaron? how faithfully restored hee the Church goods and consecrated wealth and embeziled?

how

how diligently did did hee ſtabliſh diuine ſeruice with trumpets and Church-muſique? how ſolemnly did hee celebrate the paſſeouer with the ioyfull concourſe of the whole nation. Laſtly how clearely did hee through the vaile of Moſes behold the *grace and truth* that comes by Ieſus Chriſt, as his frequencie in prayer, his patience in trouble, his confidence in danger, his perſeuerance in faith, giue abundant witneſſe for politique affaires, proſperitie is the hand-maid of pietie, it is impoſſible the ſtate of that common-welth ſhould totter that is vpheld by the pillars and ſupportments of true religion. I ſpeake not how hee freed his ſubiects from the oppreſſion of *Aſſyrian* tyrannie. How he vanquiſhed the Philiſtines and cut in peeces that continuall rodd of the Church, how his prayers defeated the armie of Zenacherib. I let paſſe his pious workes, as buildings, fortifications, water-workes, prouiſion and munition for vpholding and maintaining *truth*. Oh happy land with ſuch a King. Now whileſt I reade a Lecture of Hezekiah, tell me, did not your hearts burne within you whileſt I made a relation of your owne happineſſe. I know you haue made the application alreadie with a thankefull Iubile for the proſperous raigne of our good Hezekiah who being ſicke could turne his face and pray *oma Iehouah*. Remember &c. as you heard that *King* of Biſhops our former moſt worthy Dioceſſer out of this Chapter in this place to a ſolemne aſſembly declare vnto you, & deſeruedly we may euer thanke our God for him. For neuer yet was the Chriſtian world bleſt, with ſo wiſe, ſo learned, ſo vigilant, ſo conſtant a defender of the *truth* as he is at this day. Witneſſe in theſe troubleſome times of warre the peaceable and flouriſhing eſtate of true religion: Witnes that gracious ſuccour and reliefe to barboriſe exiles perſecuted for the *truths* ſake: Witneſſe his daily encouragement to the Miniſters of Gods *truth*: Witneſſe that vniforme reformation for preaching fundamentall points of *truth* on Sabboth after-noones, the moſt

D prid ex.

direct and happieſt courſe for aduancement of the truth which is according to godlineſſe: witneſſe his zealous exactneſſe in the ballances of iuſtice. I might ouerwhelme you with a cloud of witneſſe. I onely appeale to thoſe excellent and eternall monuments of truth, his writings, and ſpeeches, publiſhed amongſt vs, when euery leafe, page, and line, is an indeleble *tracke* and footeſtep of his walking in truth. Therefore the Lord heard his prayers and lengthened his yeeres (and I beſeech God our ſinnes may not ſhorten them) *hee asked ob Lord and thou gaueſt him a long life yea euen for euer and euer.*

Come we to our ſelues with Iere. inquiſition *run to and fro through the ſtreets of Ieruſalem*, looke and enquire if ye can finde a man or if there bee any that ſeeketh *truth*. Where (tell) ſhall wee ſpie out a true *Nathaniel* in whom there is no guile: who can make that earneſt proteſtation of Saint Paul. *I ſpeake the truth before God, I lie not*! or ſay with Iacobs ſonnes when Ioſeph would beare them downe, they were ſpies, *we are true men.* Gen. 42. 11.

Vetus illa eſt querela, as B. *Iewel* beginnes that excellent and elegant apologie, it is an ancient complaint deriued from the firſt times euen of the Patriarches and Prophets, confirmed by the letters and teſtimonies of all memorie that truth goes a pilgrimage vpon earth, wee know not where ſhee it reſident, like the Sonne of man ſhee hath not where to lay her head: yet mee thinkes I heare an obſtreperous Papiſt quarell and contend, that truth is the minion of the Pope: his infallible iudgement hath inſtald her in Saint Peters Chaire, *hoc illius arma, hoc currus fuit*, ſhall wee enquire at his holineſſe for the ſacred way of truth? I feare mee *Pontius Pilates* expoſtulation, ſhall bee all the ſatisfaction wee get there: *quid eſt veritas*? what is truth? with what a confuſed heape of notorious lies, palpable impoſtures, groſſe il-

luſions.

lusions doth he gull his Catholique admirers; onely hee prooues Saint Pauls saying true. *The comming of the man of sinne is in lying wonders and deceiuablenesse of vnrighteousnesse.* There bundles of Legends and packes of incredible fables themselues are ashamed of: and *Canus* saith he that wrote the golden Legend was a man of a brazen face and a leaden heart. Their images which they so stiffely maintaine, the Prophet Habakuk calles them *Doctores mendacij* the teachers of lies. The Prophet Ieremie *Doctrina vanitatis*, the Doctrine of vanitie, Zach. sayes there teraphim are *speakers of a lie.* Becauſe not onely the outward shape and visible similitude resembles nothing lesse then what it importeth, *we know that an idol is nothing in the world.* But also that inward notion conceiued and fashioned, in the braine is nothing else but a meere fulsie speech, vaine speculation of carnall inuention, if then those images are teachers of lies what are the patrons of them? *idle shepheards, they that make them* (saith the Psalmist) *are like vnto them, so are all they that put their trust in them*: their doctrine of aequiuocation and mentall reseruation: *quenam veritas* what truth is this their apish exorcismes and Coniuration of the Deuill with belles and tapers. *Q. v.* what truth is this? their adoration of holy reliques, immunitie, and rotten bones. *Q. v.* what truth is this. Their prodigious miracles wrote not onely by our Ladies shrine at *Loreto Sichem Hault*, but by euery paine and Triobolaric S. foysted into the Popes Almanake. What truth is this? their transubstantiation where the Shaueling waues vp his breaden god and neuer saith *I haue a lie in my right hand.* I should wonder that men (otherwise verie discreet, iudicious, and learned) should yeeld assent to such toyes but that our Apostle saith, *God shall send them strong delusions that they should beleeue a lie.*

Heb. 1. 18. Ier. 10. 8. Zach. 10. 2. Zach. 12. 17. *Turselin Lipsius.* Esay. 44. 20.

But you that haue the way of truth more clearely reuealed and the light of the Gospel shining in your *Goshan.* hath not the Lord a controuersie with this land *etiam quia nulla*

nulla veritas, becauſe there is no truth, truth is periſhed from among you. We finde ſaith Saint *Baſil.* two ſignifications of truth, *the one is the apprehenſion of thoſe things that altogether belong vnto a bleſſed life. The other is the wholſome knowledge of ſuch things as appertaine onely vnto this.* For the former, is not the gold become droſſe! the religion full of hypocryſie! full of diſſimulation, vnder the colour of long prayers to deuoure widowes houſes! vnder the pretence of pious vſes to ſucke the blood of the fatherleſſe, and prey vpon goods of Orphans! Haue wee not ſheeps clothing, Wolues rauening, Salomons *guilded potſheads*, our Sauiours *painted ſepulchres*, men that make religion a thorowfare to their aduantages, the profeſſion of truth a ſaueguard to their couetous and corded enterpriſes, whoſe bowels would not yern to ſee *Iacobs* ſonnes comfort their father, mourning for that child themſelues vnnaturally bereaued him of? to ſee *Iezabel* proclaime a feaſt; *Gehezi* fetch apparrell for the young Prophets of Mount Ephraim? Hanballat protect Nehemiah? *Herod* enquire for the ſtarre? the *Scribes* make Apologie for the Sabboth, and *Iudas* plead for the poore, *quænam veritas*, what truth is this? may not wee ſay with Saint Iames, *this mans religon is vaine*, and with Saint Paul *they change the truth of God into a lie.*

Baſil. in Pſ. 15.

Pro. 29. 23.

Gen. 37. 35.
1 Kin. 21. 9.
2. Kin. 5 22.
Neh. 6. 11.

For truth in morall and ciuill conuerſation, is more precious than the gold of Ophir, the Onix and the Saphir, a rare iewel, I will get mee (ſaith Iere.) vnto the great men and will ſpeake vnto them for they haue knowen the way of the Lord, and the iudgements of their god, but theſe haue altogether broken the yoke, the *ſuaue iugum*, the ſweete yoke of the knowledge of the truth, I would to God in the *ſeates of Iuſtice* there were no corruption at the bench, no briberie at the barre, no partialitie in pleading, no calumniation in the witneſſe, no peruertion in the ſentence: in the *Church*, I would to God there were no ſciſmaticall æmulation, no Hæreticall Aſperſion, no Papiſticall

Ier. 5. 5.

call inclination, no simoniacall vsurpation, no Hypocriticall dissimulation, in the *Cuse* I would to God the Commerce and traffique might happily thriue without sinister and abusiue dealings, in garbling and sophisticating the wares, in darkning the lights, impairing the waights without hauing *a stone, and a stone*, the *measures of leanes* and *bagges of deceipts* I would to God the Contract: Iohn 17.17.
and Leagues of amitie, might be strucke without periurie, disloyaltie, trecherie, dishonestie, and the new deuised trade of breaking, I would to God that speeches and reports were purged from the Leuin of malice, enuie, and debate, and the like sowre and vnsauorie corruption. God forbid that I should sinne against the Lord, in ceasing to pray for you in the same words of our blessed Sauiour, *sanctifie them with thy truth, thy word is the truth.* But woe is mee, there is none righteous (saith Micah) euery man Mich. 7. 2.
hunts his neighbour with a net, that they may doe euill with both hands earnestly, euery one is an hypocrite and a dissembler, Es. 9. 17. They haue no courage for the truth. Ier. 9. 3. what a lamentable thing is this where the shiuering soule sits vpon the lips ready to take her flight into another world, we must be forced to say contrarie to Hez. remember how I haue walked in the Counsell of the vngodly, *in falsehood with a deceitfull heart and haue done* Eph. 4. 15. 24.
that which is wicked in thine eyes &c. Wherefore (*saith the Apostle*) *putting away lying, let euery man speake the truth vnto his neighbour.* Hereby you shall expresse the image of God created in righteousnesse and holinesse of truth, hereby you may assure your selues to bee the children of God for so many as are the Sonnes of God are led by the spirit of God which holy conuoy is called *pneuma alethes* Ioh. 14. 17. the spirit of truth saith our Sauiour shall lead you into all trueth, heer's your onely comfort when you lie sicke vpon your bed, when this earthly tabernacle shall be dissolued, you shall dwell in the Lords tabernacle and rest vpon his holy hill, hee that speaketh the truth

from

from his Heart, and vſeth no deceipt in his tongue (ſaith the *Pſalmiſt.*) *Baſile* notes, that *the truth is from the Heart*: becauſe, out of the aboundance of the Heart, the tongue ſpeaketh.

The Aream of ſpeech, flowes from the ſourſe and ſpring of the inward affections: Thereupon ſaith *Hezekiah*, in the next place, *velef ſhalem*, with a perfect Heart. The Heart it is that God requires: *My Sonne giue me thy Heart*: Not thy Braines or thy Raines, thy Hand or thy Head, but thy *Heart*: And aptly, becauſe nothing can repleniſh the Heart of Man, but God onely. *Tres ſunt capſulæ*: There are three little Cloſſets and cels for the three Perſons in the Trinity, yet one Heart for one God. I will praiſe God with the beſt member that I haue, that is, my Heart. It is the principall part both in eſſence and exiſtence, dignitie and virtue; whereupon dependeth our life, mouing, being; therefore fitteſt for God, in whom we *liue, moone, and haue our being*.

Some tranſlate *integro Corde*, with a whole Heart, *Cor vnum, via vna*, an intire Heart: All your affections & faculties of your Soule, muſt *hoc agere*, be intent vpon this one thing.

1. *Sine compoſitione obiecti*, without compounding the obiect: There is no *coparcinorie* with God. Woe be to the ſinner (ſaith *Ben: Sirach*) that goes two manner of wayes. The Law forbids Linſey-wolſey garments, ſowing Miſcellane, yoking Oxe & Aſſe together, to intimate how hatefull it is to that God (whoſe Nature is moſt ſimple) to haue copes-mates. For vs to conſult with Fleſh and Blood in matters of Religion. The God of Truth, is like the naturall Mother of the Child, *all or none*. No concord twixt *Chriſt* and *Belial*, If God be God follow him, ſaith *Elias*, 1. *Kings* 18. 21.

2. *Integro Corde, Sine diuiſione ſubiecti*, without deuiding the Heart into ſeuerall tenements and parcels. We may not haue our affections ſcattered like the portions of

Medea's

Medea's Children. The Heart cannot liue like *insect creatures*, as Eare-wigges, Waſpes, & Emits, &c. which will craule being cut in peeces, *aner dipſuchos*, ſaith Saint *Iames*, *A double minded man is vnconſtant in all his wayes*, For when the Mind brancheth it ſelfe into many intentions, it breeds a puzzle and confuſion in all actions. *Nuſquam eſt qui vbiq́ eſt*, He that is euerie where is no where. It is a ſigne of a cloyd ſtomach to be taſting of euerie diſh: Varietie may pleaſe the palat, but nouriſheth not the body. He that trauels with his Religion, may find many an hoſt but few freinds: beware then of diſtraction like *Metius Suffetius*, houering twixt the *Albans* and the *Romanes*, was drawne in peeces with wild Horſes. *Deborah* curſed *Meros*, becauſe it was *q. meros græ.* part for *Siſera*, part for *Deborah*. So *Nehemiah*, *anathematized* thoſe people that ſpake halfe *Aſhdod*, halfe *Hebrew*. God ſpewes out *Laodicea*, being neither hot nor cold. Oh then, in a word remember that *entole megalè*, the great Commandement our Sauiour ſpeakes of, *Thou ſhalt loue the Lord thy God with all thy Heart, &c.*

Ariſt. de anim. 4.7.

Iames. 1.8

Cum animus diuiditur in multa fit minor in ſingula.

Iud. 5. 23

Neh. 13

Reu. 3. 16

Others commonly tranſlate, *perfecto Corde*, with a *perfect Heart*. Now who can ſay, my Heart is perfect. There is none ſo Iuſt vpon the Earth, that doth good and ſinnes not, ſaith the *Preacher*. So the Prophet *Ieremiah*, *The Heart is deceitfull aboue all things, deſperatly wicked. Who can know it?* Perfection is conſidered after a foure-fould manner: it is either,

Eccle. 7. 22

Ier. 17. 9

1. *Originall*, at the Creation in the Primitiue ſtate of Innocencie. *God made Man perfect, but he found out many inuentions*. He had many tricks in his Head to vndoe himſelfe. This then is loſt and is *irrecouerable*.

2. *Legal*, in the ſtrickt obſeruance and due performance of euerie iot and puntilio of the Law, that the rigour of Gods ſeuereſt Iuſtice can exact: And this is *impoſſible*.

3. *Morall*, in the compleat attainment of all virtu-

ous *habits*, by the conſtant ſtudy and frequent practice of Morall precepts and obſeruations: And this is *improfitable*.

4. *Euangelicall*, in a carefull and earneſt indeauour of entire obedience to the whole Law, hauing by ſauing Faith, the conſummation of the All-ſufficient righteouſneſſe of Chriſt imputed. And this perfection in neuer ſo weake a manner, in neuer ſo ſmall a meaſure, is true and abſolute perfection. A new borne Babe hath as perfect a *Heart*, as the oldeſt Man and greateſt Giant. Euerie child of God, by the benefit of *New-birth*, hath the perfection of all parts, though in this World he hath not all parts of perfection. But (ſaith the Apoſtle) *When that which is perfect is come, then that which is in part is done away*, 1. *Cor.* 13. 10.

The Heart then is perfect:

Eph. 4. 1. *Comparatiuè*, By way of compariſon, in reſpect of thoſe Men, whoſe Hearts the god of this World hath blynded with the manifold attaintures of vncleanneſſe.

2. *Inchoatiuè*, By way of inchoation and perfect beginning of Grace, being confident of this verie thing, that he which hath begun a good worke in you, will Phil 1. 6. *accompliſh* it vnto the day of our Lord Ieſus Chriſt.

3. *Acceptiuè*, By way of acceptance, ſuch are the riches of his Mercie, and aboundant goodneſſe of his fauourable indulgence, that he accepteth a Man according 2. Cor. 8. 12. to that which he hath, & not according to that which he hath not.

4. *Affectiuè*, By way of affection, God crownes the deſires of the Heart & adornes the purpoſes of the mind, with ſuch a profitable increaſe of perſeuering growth, that meane and poore attempts at firſt, ariſe at length to a good ſcantling of perfection. See a patterne of S. *Paul*, I count not my ſelfe to haue apprehended, as though I were alreadie *perfect*: but this one thing I doe, forgetting

ting that which is behind, and reaching forth to that which is before, I preſſe toward the marke of the prize &c.

You ſee an affection is a kind of perfection, for ſo implyes the conſequent exhortation. *Let as many as be perfect, be thus minded. &c.* You may attaine vnto this perfection *by looking into the perfect law of Liberty*, by which, as in a *Glaſſe*, yon are changed from Glorie to Glorie, that you may be *perfect* as your Heauenly Father is *perfect*. In a word, follow your endeauours with daily and deuout prayer, becauſe ſaith *Iames*, Euerie good and *perfect* guift is from the Father of Light. And I doubt not the Man of God may be *perfect* and thoroughly furniſhed vnto all good workes.

Phil. 3 12 15
Iam 1.25.
2. Cor. 3.18.
Iam. 1.17.
2. Tim. 3.17.

The word naturally ſignifies a *peaceable Heart*, for indeed, the perfection of the Heart conſiſts in the peace and concord of the affections, *Loue is the bond of perfection*, A peaceable heart is a louing heart, Charity is a bond, becauſe it vnites and combines the diſordered paſſions in a pleaſant harmonie, and peaceable tranquilitie. The Heart of a Chriſtian, is like the Needle in a Compaſſe, being touched with the Load-ſtone of the holy Spirit, and ſecretly guided by the Pole, that is the Loue of God. In all the tempeſts and ſtormes that beat vpon the ſilly Bark of the Soule, when all the ſtowage and layding tumble vp and downe, and the Mariners themſelues ſtagger and reele to and fro like a drunken Man, and are at their wits ends: Then this peaceable Heart is not mooued, he will not be afraid of any ill tidings, his Heart ſtands faſt, his Heart is eſtablyſhed.

Pſal 112.

This peace is threefould.

1. *Eternall* with God, *Rom.* 5.1. being iuſtified by Faith, we haue peace with God.

2. *Internall* with our ſelues, when the terrors of God doe not warre againſt our Conſcience, nor the deſires mutinie againſt the Law of God, and this is begotten of

the former, both wrot by Christ, who is *pax nostra*, our peace, *Eph.*2.14. concluded on by the blood of his Crosse *Col.*1.20.

3. *Externall*, with others, liuing without quarrels, brabbles, and contentions, though not without troubles, and molestations, *in the world you shall haue troubles. Indeauour as much as possible to haue peace with all men.* This priueledge we enioy by our *Rex shalem*, the King of peace, This is the prosperous estate Christs Disciples had giuen them by legacie, *My peace I giue vnto you: My peace I leaue vnto you*, saith our Sauiour vnto them in his last Will and Testament.

Ro.12.18.

As for the vngodly it is not so with them, *nulla pax impijs* saith *Esay* the wicked are like the *troubled sea* when it cannot rest, whose waters cast vp mire and durt, *there is no peace saith my God vnto the wicked.* How ere in a wretchlesse securitie, they flatter themselues saying, *peace peace*, they make a couenant with death, and with Hell they are at agreement, yet they, by this very compact proclaime open warre against heauen, and bid defiance to the Lord of Hosts, they despight the spirit of grace and like obstinate *rebels*, shew themselues to bee *theomachoi* fighters against God. No peace within them: their tumultuous conscience sounds *alarm* to buckle with the iudgements of God, which they know are readie to encounter them, concupiscence hotly pursuing the pleasures of sinne for a season like the *Ephesian* Copper-smith makes an vprore, and ciuill combustion in them, all the passions of the mind, as *loue, ioy, feare, sorrow, anger, hope &c.* are become mutinous, so that like the race of Cadmus his armed men, which came vp of serpents teeth, they mutually slay one another, or rather like the garrison of the Philistines being smote with a diuine terror enery ones sword is against his fellow, thus the seditious thoughts in the brest of a wicked man, with an vnplacable furie discomfite and melt each other. No peace with-

Es.57.20.21.

Populumque potentem in sua victrici conuersum viscera dextra. Luc.

without them: all the creatures of God set themselues in a *battaile* against their makers enemy, the *Angels* fight against Ægyptians and *Assyrians*, the *starrs* fight in their course against *Sisera* the Son and *Moone*, against *Amalech*. the *fire* from heauen against Sodom. The *waters* against the old world, the *aire* infected with pestilence in the time of King *Dauid* slew threescore and fiue thousand, the *earth* opened and swallowed vp *Dathan* and couered the congregation of *Abiram*. That which should be, for their welth is an occasion of falling, their *table is made a snare* in the imprecation of the Psalmist, and saith Iob. *the meat in their bowels shall turne to the poyson of Asps*. Finally they are of a quarrelsome and wrangling nature; like *Ishmael whose hand was against euery man, and euery mans hand against him*, oh then with *Hez.* walke *Velef Shalem* with a *peaceable* and quiet heart, indeauor saith the Apo. to keepe the vnitie of the spirit in the bond of peace. Eschew euill and doe good, seeke *peace* and ensue it. I would dismisse you now with the peace of God, onely a word or two of the third part, for I told you they were inseparably twisted the threefold cable to fasten to the Anchor of your hope, which must not easily bee broken. *Yeha tou beënecha hashithi*. I haue done that which is good in thine eyes, the kingdome of heauen saith our Sauiour, comes not *ek paratëreseos*, by obseruation, it is not in words, but in power saith Saint *Paul*, not euery one that saith Lord, Lord, shall enter into the kingdome of heauen, but he that *doth* the will of my Father. The lawyer propounded his question wisely, *quid faciam*, matter what shall I doe to inherit euerlasting life, as our Sauiours answere inferrs *hoc fac et viue*, doe this and liue. *It is not sufficient to haue perfection of heart without operation of good*, iustification and sanctification are inseparable, by faith we are iustified, by good workes wee are sanctified, wee are iustified by the righteousnesse which is of God, thorow faith which is perfect, not inherent: we are sanctified by the

Luke 17.12.
1.Cor.4.20.
Mat 7.21.
Luke 10.25.

the fruits of the ſpirit and practiſe of new obedience which is inherent and not perfect. Of the one wee ſay with Saint Paul, *to him that worketh not but beleeueth, faith is accounted for righteouſneſſe.* Of the other wee ſay with Saint *Iohn, qui facit iuſticiam iuſtus eſt*, hee that doth righteouſneſſe is righteous.

Ro. 4. 5.

1. Iohn. 3. 7.

The Church of Rome ſcandalizeth our doctrine in this point (as in al things elſe) charging vs to preach againſt good workes, that they are neceſſary to ſaluation, *quaſi tingi tantum & credere ſatis ſit homini Chriſtiano*, as if only to bee baptiſed and to beleeue, were ſufficient for a Chriſtian man. Know proud Rome wee acknowledge their neceſſitie, wee exclude their meritorious dignitie, wee ſay faith alone (inſtrumentally) iuſtifies, but iuſtifying faith is not alone, the *heat* of fire burnes, and not *the light*, and yet the heat is not without the light, the *eye* alone ſees and not the *head*, yet the eye ſees not out of the head. We remit the *idle* faith to the cloyſter, the dead faith to *limbo* our *ſauing faith*, and the *faith of Gods elect*, it is alwaies operatiue *di agapès e'nergoumène, working by loue* like *Dorcas* full of good workes, alwaies putting the hand to charitable exerciſe, our Church ſaith with old *Iſaac* let mee feele thee my ſonne, if thy hands bee the hands of *Eſau* rough with oppreſſion, extortion, ſimony, vſurie, briberie, &c. ſhee preſently concludes thou art the prophane *Eſau*, and there is no bleſſing for ſuch miſcreants: wee exhort nay wee charge you with Timothy to be *rich in good workes*, to abound in charity, to be *filled with the fruits of righteouſneſſe*, to caſt your bread vpon the waters, *to giue a portion to ſeauen and alſo to eight*, to enlarge your bowels of compaſſion, to your poore brethren, with *Iob* to be *a foot to the lame, an eye to the blind*, a relieſe to thoſe that are in priſon faſt bound in miſerie and yron.

Eph. 2. 8. Tit. 1. 1. Gal. 5. 6.

1. Tim. 6. 17.

Phil. 1. 11.

Eccl. 11. 1.

Iob. 29. 15.

Luke 6. 36.

We propound the ſame example with our Sauiour, *Be ye mercifull, as your heauenly Father is mercifull.* Your *doing good*, is a meanes to glorifie God. *Sic luceat lux veſtra,*

ſra, let your light ſo ſhine before Men, that they ſeeing your good workes, may glorifie your Father which is in Heauen. They are a *confirmation of your Election*, to make it ſure, Giue all diligence to make your election ſure. 2. Pet. 1. 10.
They are *demonſtrations of repentance*, Bring forth therefore fruits worthy amendment of life, Mat. 3. 8.
They are the intendment of our comming into the World, created to good workes. They are *incitements and incouragements* of the Saints to a Spirituall emulation, Let vs prouoke one another to loue and to good workes. Theſe things if you know, happie are you if you *doe* them, As we muſt doe good, ſo we muſt be carefull to doe it well, *kalon me kalon ami kaloos*, a good matter may be marred in the manner of the doing, The *Phariſies* Trumpet blowes away his Charitie: To doe good out of a humour, is not to giue, but to caſt away a benefit. When a good turne is racked out of a man, it is thankes enough to forgiue the benefactour, ſaith *Seneca*. Therefore for well managing and diſpoſing your good deeds, take with you the rule of *Hezekiah, lephanecha, beenecha*, before the Face of God, in his eyes, in his ſight. Hee that is thoroughly poſſeſſed with a full perſwaſion of the Diuine preſence, will alwaies demeane himſelfe, and order his actions with an awfull reuerence, as beſeeming the reſpect of ſo great a Maieſtie. Walke before me, ſaith God to *Abraham*, and be perfect: as if his preſence were the path way to perfection. For out of this carefull & conſtant deportment, reſulteth that Diuine virtue ſo often ſpoken of in holy Writ. *Timor Iehoua*, the feare of the Lord, whereby the godly dares not doe any thing he knowes will be offenſiue, & giue diſtaſt to God. This apprehenſion reſtraines the fallying deſires of the Fleſh, it bridles the bounding of the wanton appetite, ſuppreſſeth and keepes downe affectation of vaine glorie, it chokes and ſtifles that inſolence which by *vapouring* would ſully the brightneſſe of good workes, it cuts off the ſprouting ſuggeſtions of Satan,

Satan, it weedes out the tares of an ouerweening valuation, whereby Men commonly hugge & applaud themselues in good atſayes : Finally, it hedges vp all gappes, makes vp all occaſions of ſinne, teaching vs to anſwere with chaſt *Ioſeph* to his luſt-full Miſtreſſe, *How can I doe this great Wickednesse, and ſin againſt God ?*

Gen. 39. 9

The want of this perſwaſion, of *Iephanecha*, opens the Sluce-gate to let in Atheiſme and prophannesſe, drowne the World, *Tuſh ſay they, God cares not for it, neither is there vnderſtanding in the moſt High.* Were Men certainly reſolued, that God doth *eye* them in all their affaires, would they doe ſuch things in ſecret as they would be aſhamed the leaſt Child ſhould behold them ? Durſt they diſhonour his Sacred titles, abuſe his Word, defile his Sanctuarie, diſgrace his Name, prophane his Sabboths, baffle and flout his Miniſter ? Durſt they then Crucifie, againe the Lord of Life, trample on the blood of the Couenant, and braue the menacies of God with preſumptuous ſins ? Would they conteſt and quarrell with his Iuſtice, ſaying, *Where is the God of Iudgement ? What is the Almightie that we ſhould ſerue him ?* Would the Murtherer watch for the mid-night, the Adulterer for the twie-light ? ſaying, *No eye ſhall ſee me. Quid prodeſt habuiſſe latendi facultatem, cum latendi fiduciam non habent.* What aduantage hath the ſecrecy of ſin without ſecurity, With what confidence can an offendor hide himſelfe where the Iudge apparantly diſcerneth him ? *Quam ob rem in Diuinitatis ſinu nos agere credamus,* Thinke your ſelues ſeated in the verie boſome of the Deity, ſet thy ſelfe before the Eyes of God, ſet God alwaies before thine Eyes, knowing *echei theos ekdikon o'mma, God hath a reuenging Eye.* And as the Apoſtle ſaith, *All things are naked and open, tetracheliſmena* (ſo open as the Sacrifice that is cleft aſunder through the Chine or Back-bone) *to the Eyes of him with whom we haue to doe.*

An non pudet id facere in conſpectu dei, ac teſtibus ſanctis angelis quod pudet facere in conſpectu hominum, Eraſmus.

Mal. 2. 17
Iob 21. 15

Heb. 4. 13

But what of all this ? *Exitus ergo quis eſt oh gloria,*

Doth

Doth he ſtand vpon condignitie or congruitie of his merits, Alas! *Hezekiah* knowes, when he hath done all he can he is but an vnprofitable ſeruant. what is the illation, What then doth he inferre vpon theſe premiſes? *vaieuk*, he wept, his trembling, faultring tongue is not able to vtter the deſires of his Heart, but his teares become his Oratours, *Atque etiam lacryma pondera vocis habent*: Theſe are the ambitious ſuiters, to intreat, and plead, and importunatly intercede for him, as if they ſhould vſurpe the words of the *Pſalmiſt*, *Oh ſpare me a little, that I may recouer my ſtrength before I goe hence and be no more ſeene, hold not thy peace at my teares, &c.* Teares haue a more perſwaſiue and mooving eloquence than ſpeech, they are more emphaticall than words, One ſaith of *Peters* weeping, *Inuenio quod fleuit non inuenio quid dixit*, I find he wept, I find not what he ſaid. So may I ſay of *Hezekiahs* requeſt, &c. Pſal 39.13.

This is the *third part* of the Kings method of Phyſick, the *Reſtoratiue*, & fitly ſo, becauſe God preſently *reſtores* him, ſaying, I haue heard thy prayers, & ſeene thy teares. The ingredients are both *prayers* and *teares*, not teares alone, for ſo *Eſau* could lift vp his voyce and weepe, but *prayers* and *teares*, deuotion and contrition. This is the Spirituall electuarie, the Golden cordiall, Amber-greeſt, diſſolued Pearle, and precious diſtillation of the Saints of God. This is the Spirit of generous Wine, locked vp in the Cellar of the Spouſe, reſerued in Gods Bottle, put my tearrs into thy Bottle. This *nectar* and *nepenthe*, *ſtayes the Beloued with Flagons*, and feaſts him with the *Wines vpon the Lees well refined*. The *Wines* of prayer, vpon the *Lees* of a troubled Spirit. Deuotion is the *reaſonable Sacrifice*, Compunction is the letting out the life of it before the Lord, the pouring forth the floud of teares in the blood of the Sacrifice, or becauſe euerie Sacrifice muſt be *ſalted with Salt*, the briniſh teares are the Salt and condiment to ſeaſon the oblation of prayers. The perfume of Eſay 30.6. Can. 3.6.

the Tabernacle, was made of *myrh* and *frankincence*, of each alike, the bitter mirh is ſorrow, and contrition, the incence is prayers, let my prayer bee ſet before thee as incence, both together make a ſweet ſmell in the noſtrilles of God, *the ſweet odours* are *the prayers of the* Saints, in this myſticall ſenſe ſaith the ſpouſe in the Cant. *Vado ad montem myrrhæ & ad collem thuris*, I get me to the mountaines of mirh, & to the hilles of frankinſence, the mount of contrition, and hills of deuotion, thus Iacob had power ouer the Angel ſaith Oſe. *He wept and made his ſupplication.*

Cant. 3 6.

He wept, there is *mons mirrhæ* the mountaine of mirh, hee made his ſupplication, ther's *colles thuris*, the hilles of frankincence, thus Hanna *orauit enim eſſet amaro animo fleni largiter*, in the biterneſſe of her ſoule, *thats her mirh* ſhee prayd vnto the Lord, that is her *frankincence*. *a'gathoi dar'a dakrues a'ndres*, good men are alwayes weeping men. This world is nothing elſe to them, but the valley of *Bochim* weepers, the drie eyes are a ſigne of a barren heart, like the mountaines of *Gilboah*, vpon you bee neither dew nor raine, the godly with *Iob* ſay *ros permoctabat in ramo meo*, the dew lay all night vpon my branch. What doe I ſpeake of *dew*, the metaphor is too narrow, as in the Creation, *ſpiritus dei incubuit ſuper aquas*, the ſpirit of God lay and brooded on the waters. So the ſame being *ſpiritus ſupplicationum*, the ſpirit of ſupplication. *Zach.* 12. 10. It ſits and broods vpon the waters of repentance in the new creation of a faithfull conuert. And againe as in the redemption, the ſpirit of God deſcended in the ſhape of a doue, vpon Chriſt in Iordan, ſo in the baptiſme of repentance, doth the ſpirit of God appeare in the ſhape of a mournefull Doue. *Thou haſt Doues eyes by the riuers of water*, ſaith the beloued.

Iudg. 2. 5.

Iob. 29. 19.

Cant. 5. 12.

Bethi gaabel, great weeping, *abiſſus abiſſum vocat*: one deepe calls another, becauſe of the noyſe of the waterpipes: the depth of miſerie on the depth of mercie, by the noyſe of deuout teares. Here is the ſpirituall inunda-

tion

tion that beares vp the Arke of *Noah* nearer vnto heauen, great weeping, ſobbing, lamentation, and great mourning, torrents, and land-floods, *cataracts*, and falles of water, that breakes all the bayes and beares away all oppoſitions, that ſtoppe the paſſage of there orizons, like the men of *Mizpah*, they wept and powred out water before the Lord. *David* was a miracle in weeping, hee drencht and ſouſt himſelfe, hee made his bed ſwim in teares. 1. Sam. 7

Mirandum eſt vnde illi oculis ſuffecerit humor.

Ieremie cries out for teares, as if his head were on fire, and nothing could quench it but a fountaine. Oh that my head were water, *quis dabit*, who will giue my head water, and mine eyes a fountaine of teares, &c. The Church lets teares ruune downe like a riuer, *Lament.* 2. 18. weeping is ſuch a ſtrengthning to prayers that the Scriptures tearme it meat and drinke, *lacte ſuo anima paſcitur* the ſoule finds a great repaſt and nourihment in mourning *eſt quadam flere voluptas*, it is a kind of pleaſure to weepe, wee reade of *bread of teares*, *and drinke of teares.* Pſa. 80. 5. But *lacrymas in menſura*, teares in meaſure ſaith the Pſalmiſt. He that hath not his meaſure of them heare, ſhall haue them without meaſure hereafter. *Bleſſed are they* then that *mourne now, for they ſhall bee comforted: heauineſſe may endure for a night, but ioy commeth in the morning, they that ſow in teares, ſhall reape the harueſt of eternall life in ioy: hee that goes on his way weeping, ſhall doubtleſſe come againe and bring his ſheaues with him, the ranſomed of the Lord ſhall returne and come to Zion with ſongs and euerlaſting ioy, ſighing and ſorrow ſhall be done away, God ſhall wipe away all teares from their eyes.* Eſ. 51. 11. I ſay then, of this ſanctified weeping in the words of the Pſalmiſt. Pſ. 84. 6. *Bleſſed are they that going through the vale of miſery, vſe it for a well, whoſe poole are fild with this water.*

FINIS.

In some Copies, the Printer intreats the courteous Reader to correct these Errors.

Pag. 5. lin. 22. leane out *ugly*, p. 18. l. 17. for boni cramp, read *boyn*, p. 33. l. 32. f. or, r. *and*. l. 35. f. euil, r. *Dial*, p. 34. l. 3. f. her, r. *Hez*. l. 23. f. relig, r. *reliques*, p. 37. l. 15. f. fulfie speech, r. *fancie*, *Spectre*, l. 17. f. idle, r. *Idol*, l. 23. f. immunitie, r. *[illegible]*, l. 26. f. pain, r. *paine*, p. 36. l. 14. f. corded, r. *foraid*, p. 37. l. 7. f. leaues, r. *leasinesse*, p. 38. l. 5. f. Aream, r. *stream*. There are other *literall*, *figurative*, and *punctuall* faults, which the Ingenuous will either mend or pardon. For Greeke I had none such Notes as I might not omit, I haue expressed in Italian Letter.

Grecham [illegible] parum.